Early Baptist Missionaries and Pioneers

W. S. Stewart

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II
EARLY BAPTIST MISSIONARIES AND PIONEERS

BAPTIST MISSIONARIES AND PIONEERS
Volume II

EARLY BAPTIST MISSIONARIES AND PIONEERS

By

WALTER SINCLAIR STEWART

Author of
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Dedicated
To My Wife

MRS. EDITH STEWART

Who by kindly criticism, and helpful cooperation
Has aided in my work

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FOREWORD

I have been glad to see the many appreciative sketches that have appeared in our Baptist periodicals regarding my first volume of this series. I have most keenly enjoyed the personal letters that I have received. Dr. H. O. Rowlands wrote in *The Baptist* of September 12, 1925:

> Just what has long been needed! We have in this volume the character and life-work of eight missionary heroes. Each life-story records the salient deeds of the missionary written in an attractive style and captivating to the reader.

This second volume of "Early Baptist Missionaries and Pioneers" is sent forth with the prayer that it may increase our appreciation of the Baptist missionary heritage, and that it may quicken our missionary impulses to a greater consecration to kingdom service.

I desire especially to acknowledge the helpfulness of different people, who not only suggested research material, but who also sent on that which they possessed for my personal perusal: Mrs. H. B. Montgomery, who sent to me many letters and extracts concerning Mrs. M. B. Ingalls; Dr. R. W. Weaver, Prof. W. O. Carver, and Mrs. Una Lawrence who aided me in securing facts about Mrs. Henrietta Shuck. The various Baptist Boards, of

the North, of the South, and of England, have loaned to me or made it possible for me to secure material I could not have otherwise obtained.

May this volume widen the boundary of our missionary vision. May it deepen the reality of our missionary consecration. May it lift the ideals of our missionary endeavors. May it draw all into closer fellowship with God's missionary, Jesus Christ.

W. S. Stewart.

La Crosse, Wis., March 15, 1926.

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I

JOHANN G. ONCKEN

OUTLINE OF CHAPTER I

1. Birth of Oncken on January 26, 1800, at Varel in Oldenburg.
2. Changes in his life at 14:
   (1) Joined the Lutheran Church.
   (2) Taken by merchant to Scotland to live.
3. The influence of homes and churches:
   (1) The merchant's mother and the Scotch Presbyterian Church.
   (2) A deacon's home and the Independent Church.
   (3) Converted in a Methodist Chapel.
4. Began his missionary work in Hamburg on December 16, 1823.
5. An agent of the Edinburgh Bible Society for fifty years.
6. Continually persecuted by the Lutheran clergy.
7. Oncken and baptism:
   (1) His first daughter, Margaret, born in 1829, not sprinkled.
   (2) He was baptized on April 22, 1834.
   (3) First Baptist Church of Hamburg organized on April 23, 1834.
8. Years of persecution:
   (1) His imprisonments were many.
   (2) Government and church leaders harassed him constantly.
9. Traveled thousands of miles all over Continental Europe.
10. The triumvirate: Oncken, Köbner, and Lehmann.
11. Oncken's trip to America in 1853.
12. Promoted religious democracy everywhere.
13. Died in Zurich, Switzerland, on January 2, 1884.
14. The Baptist apostle of Germany.

JOHANN G. ONCKEN

"Be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord."—1 Corinthians 15 : 58.

The beginning of the nineteenth century was a time of turmoil and strife. The great general Napoleon Bonaparte had risen to prominence and power. All Europe felt the impress of this mighty French conqueror. He had early proved himself a consummate general. The armies under his leadership were marching onward victoriously.

Birth of Oncken

In these days of war Johann Gerhard Oncken was born. His birthday was January 26, 1800. He never saw his father. Mr. Oncken with others had tried to organize a conspiracy to overthrow Napoleon. Some of the conspirators were caught, and cruelly punished, while Johann's father found refuge in England where he died in exile.

Johann was born in the town of Varel, the capitol of Varel. His native city was in the Grand Duchy of Oldenburg close to the North Sea. This was one of the hundreds of independent duchies scattered over Europe at that time. These separate small governments were warring with each other a great deal, so that under the trying circumstances the peasants found it difficult to eke out even a precarious existence.

Changes in His Life at Fourteen

He was reared in the home of his grandmother, who was a very religious woman. She had Johann christened as a babe in the Lutheran church. She had him carefully taught the catechism of the Lutheran faith, and was very much pleased when, at the age of fourteen, he was confirmed as a Lutheran. Thus the great desire of his grandmother's heart was realized, for Johann was now a member of the Lutheran Church.

How little this meant to Johann is evident in his after years. He had no knowledge of Jesus. There was no consciousness in his life that he needed a Saviour. His conduct did not change. Life took on no new aspect. He did not become, at that time, a new creature in Christ Jesus. He simply learned what they required. He mastered the mental tests and joined the church.

The Lutheran Church had lost its founder's ideals. Things entirely foreign to the teaching of Luther had entered the church. Rationalism and cold formalism permeated all the Protestant churches of Europe. A wave of infidelity was sweeping over the country. The armies of Napoleon took with them the loose morals and the infidel teachings of the French. Even the Lordship of Christ was being denied, and the ministry was leading the whole Lutheran Church deeper into the mire of Voltaire's philosophy.

Johann Oncken spent the first fourteen years of his life in these environs. He had respect for the prowess of Napoleon and his armies, though there was a natural antipathy toward one who was the direct cause of his father's exile. He had a fear of the church, and was

desirous of carefully performing the rites that were necessary. He grew accustomed to privation, to persecution, to argument, and to the threatening menace of a superior force. It was a preparation for a long life that would feel the constant power of a driving hatred against him, while the lure of an unsaved world and a dying Lord kept him faithful.

When Napoleon's power was broken, and the blockade lifted, a Scottish merchant came to Varel to collect for goods that had been smuggled into the country. He was attracted to Johann and finally asked the consent of his grandmother that he might take the boy to Scotland. He promised as he left, "I will make a man of this youth." Johann went with the merchant to his home in Leith, Scotland. His soul was thrilled, and his whole being throbbed with the zest of this new adventure. He was going to an unknown land.

The Influence of Homes and Churches

How wonderfully had God planned this life! Away from the Sabbath-desecration of Europe to the Sabbath-keeping of Scotland. Away from the formal Lutheran Church to the warm Scottish Presbyterian Church. Away from a religion of outward observance to a religion of the heart.

The first question asked Johann was, "Have you a Bible?" When the merchant learned how little the lad knew of the word of God he bought him one. The first step towards the Baptist Church he had now taken. He owned his own Bible and started to read it.

Two new forces entered his life at this time. One was the accumulation of knowledge due to travel. He ac-

companied his Scottish patron on his trips through the countries of Germany, France, England, and Scotland. What a fund of information his ever-alert mind stored away as they journeyed over this large territory. Another method of God's planning for the widening and deepening of the life that he was going to call into active service for him.

The other force was that of true religion. The mother of this Scottish merchant was a very devout Presbyterian. She at once took the impressionable Oncken to her church, where for the first time in his life he heard a real gospel sermon. He noticed how the Scottish people observed the Lord's Day, and sought to keep it holy. Their religion impressed him because of its fervor. To these people of Leith religion was not a formula to be learned, rather was it a life to be lived.

Oncken was not content with his life. He knew that he had no such relationship to Christ as that spoken of by the Presbyterian minister. Yet he found it difficult to break with the Lutheran Church and launch out on this new and untried way. He pondered all these things in his heart when he moved to London in his twentieth year.

In this largest of England's cities Oncken found much contrast. The people with whom he mingled were Christians, but the young folks seemed to live on the surface. They were hunting some new pleasure, and were interested in the thrills of the day. In this environment the ardor of Johann's soul cooled. He did not read his Bible so often, and pray. He attended the church, but he did not have the same desire to find God.

Oncken lived there only a short while before he moved

to Blackheath. He found a home here with a Christian family. He was immediately impressed with the family altar. The father of the home was a deacon of the Independent Church, and he sought to lead this young Oncken into the full light of the gospel. As they knelt to pray daily Oncken heard the father pray for his conversion. God was speaking to his soul and bringing him to the greatest question of life, What shall I do with Jesus?

Behold, the Saviour of the wounded hand and the bleeding side stood at his heart's door! Jesus was pleading for admission to his life. He was listening to a sermon on Paul's imperishable words, "There is, therefore, no condemnation to them that are in Christ Jesus." He sat in the Queen Street Methodist Chapel as the Holy Spirit pleaded with his soul. What a joy it would be to know that his sin would be blotted out, and in his soul he could have the peace that Jesus gives! There and then Johann Oncken was born again.

Beginning of His Missionary Work

Immediately Oncken began his missionary career. Just as he had received soul peace he was eager to tell others the story. He now desired, above everything else, to spread the gospel of Jesus and his love. This man who became the apostle of the German Baptists began his work for Christ by spreading the evangel of redeeming love everywhere he went.

His zeal for Christ began to show itself in many ways. He was unceasingly active among his friends and his acquaintances in telling of the love of Jesus. He proved very early in his Christian career that he was willing to

"take up his cross." Some of the sacrificial acts that were so characteristic of his later life already appeared. He took part of his noonday allowance to buy gospel tracts for distribution. He had presented himself "a living sacrifice, wholly acceptable unto God."

In the evenings he wrote letters to his friends in Varel, and in other towns urging them to give their lives to Christ. So ardent was he in his service, it was but the natural outcome of events that he should be appointed the missionary of "The Continental Society," which had its headquarters in London. This Society was promoting the cause of evangelical religion in Europe, where rationalism and ritualism were so powerful. Oncken reached Hamburg on December 16, 1823, and started his active missionary work.

God blessed his preaching at once with that most priceless of blessings, a soul reborn. After his sermon Mr. C. F. Lange was born anew, and he became one of the most ardent of Oncken's helpers. This service was held in the home of Rev. T. W. Matthews, the pastor of the English Reformed Church. This Christian minister gave Oncken a pocket Bible with the inscription, "This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do accordingly to all that is written therein, for then shalt thou have good success." This text from Joshua was one of the most potent forces in his after life.

Many came to these meetings, so many that larger quarters had to be sought. This stirred the ire of the leaders of the State Church, and he had to hold services in secret. He preached on the street corners, he held meetings in attics and in cellars, and in deserted buildings. He

was arrested and summoned before the police court. He was threatened. They heaped indignities upon him. Persecution rose to such a height, that he went to Bremen for a while. One Lutheran preacher told him, "The devil told you to preach."

Oncken, however, soon returned to Hamburg determined to preach the gospel. In 1825 he had established a Sunday school—the first one in Germany. When he came back he proceeded to carry out plans that he had formulated during his temporary exile.

Agent of the Edinburgh Bible Society

First, he took over the agency of the Edinburgh Bible Society. He was an intense believer in the truth, "The word of God giveth light." He desired above everything else to plant Bibles in the homes all over Europe. Early in his Christian career he had begun the giving out of tracts, and now he had the agency for the spreading of these everywhere. Oncken served this society for fifty years, and he was able to report that he had distributed over two million copies of the Bible when he gave up his task.

Secondly, he married Miss Sarah Mann of London, England, on May 19, 1828. She was a constant inspiration to him. A little while before they were married he had written to her urging her to hear Robert Haldane. He had listened to this great minister of the Word, and his life felt the influence, just as Madame Feller had felt the power, radiating from this life that was hid with God. He hoped that she, who had promised to go with him through life, might listen to this great preacher and come under his influence.

Persecuted by the Lutheran Clergy

Thirdly, he became a citizen of the free city of Hamburg. He took the oath of allegiance to this city and its government in the hope that not only would he be unmolested but that he might also be protected. He had a home of his own now and he had opened a small bookshop as a private venture. This was all of no avail, however, for the clergy of the city and the church leaders were determined to suppress any form of religion that did not generate from the State Church. In one way and another they kept Oncken continually harassed, and persecution of an even more violent nature began to break out all around him.

Oncken and Baptism

His first child, Margaret, was born in 1829. Should they have her sprinkled? He had been studying the New Testament with a view to finding proof-texts of this practise. The more he studied the more certain he became that there was no Scriptural authority for such practise. He cared not what the church claimed as her ordinances. He cared not even what the pastors and church leaders taught. If the doctrine was not in the Bible then he refused to accept. He was preeminently a man of the Book.

The question of baptism now began to trouble him. He decided that his children should not be sprinkled as babies. When should they be baptized? and how? Due to this determination he refused to enter the Lutheran ministry, though friends had agreed to pay for the expenses of his training. He would have no share in, nor

would he countenance in any way any doctrine that was not founded on the Bible.

He wrote to Robert Haldane in Edinburgh concerning baptism. This noted minister suggested that he baptize himself. Not finding any case of self-baptism in the Bible he did not follow Haldane's suggestion. Through his diligent search of the Bible he came to the conclusion that immersion was the only correct form of baptism. He had never seen an immersion service. He knew nothing of a Baptist church. The entire teaching of his life had been sprinkling. Yet under the guidance of the Holy Spirit he thought that a church ought to be made up of believers who had obeyed Christ in immersion.

How could all this be accomplished? That was the puzzling question. That winter, Captain C. Tubbs, an American, was in Hamburg for many months. His ship was ice-bound, and so he was forced to stay in Germany. He was a Baptist, and he had several talks with Oncken about the Baptist church, and handed him tracts published by the Baptist General Tract Society (later The American Baptist Publication Society). It was very encouraging to Oncken to know that there was a church according to his thinking. He now hoped that soon he could start this work in Hamburg.

This was in 1829. Captain Tubbs told the American Baptist Missionary Society about this young man. It was four years later before Prof. Barnas Sears of Hamilton College reached Hamburg. Oncken was just starting for Poland, so the baptismal service was deferred. Finally, on April 22, 1834, Johann and Sarah Oncken and five others were buried with Christ in believer's baptism.

What an experience! What a thrill! as one reviews

again the act of that historic night. The sun had disappeared, and darkness had fallen. The pilgrimage is started from Hamburg. They proceed quietly to the place selected. Their hearts are full. Oncken, the natural leader of the group, had been waiting for five years for this moment. With the others, however, he also realizes that they will be persecuted and perhaps imprisoned. The price is not too great if only they can do God's will.

There was no precedent to follow. There was no Baptist church in all of Germany to join. In obedience to their Lord, they were immersed in the River Elbe. As he walked through the streets of Hamburg on the morrow, Oncken said, "My heart was joyous, it seemed to me as if everybody must know I had put on Christ in baptism."

On April 23, 1834, they organized the First German Baptist Church in the city of Hamburg. Mr. Oncken was chosen as pastor. Prof. Barnas Sears led in these services, both the organization and the ordination. It was very important, he felt, that Oncken should be set apart to the work of the gospel ministry.

The seed had been planted, and a harvest had been reaped. The question that now confronted all was, "Whereunto will this thing grow?" A leader of God's own fashioning had been chosen—a man who was tireless in his work; a man who was convincing in his talk; a man who built his entire life and all his teaching on the Bible.

Years of Persecutions

It was soon known all over the city that a church different from any church in the city had been organ-

ized. Persecution began in earnest. The great Lutheran Church had sought in many ways to suppress the work of Oncken in years past. Now that he had dared to become the leader of a new church, the Lutheran clergy decided to destroy this work in its very inception. They immediately, therefore, determined to wipe out the new sect by persecution, by ridicule, and by all manner of annoyances.

As soon as he had become a Baptist, Oncken had told the police and had appealed to them for protection. At first the police officers maintained a neutral attitude. They neither protected Oncken, nor did they urge on his enemies. Finally, however, Senator Binder took office and then persecution commenced in earnest. He summoned Oncken to his court and said, "I shall do everything in my power to stamp out this Baptist heresy." Oncken told him that he could never stamp out a religious movement by force. The senator replied, "Then it shall not be my fault, but as long as I can lift my little finger, it shall be raised against you." Oncken, nothing daunted, said, "I think, sir, that you do not see what I see, which is not a little finger, but the mighty arm of God."

Persecution and the shedding of blood have never caused the work of the Lord to suffer, but rather has the church grown under the fierce fires of hatred, envy, and jealousy. By the summer of 1836 the church numbered sixty-eight members. Oncken with his church had held the baptisms in semiprivate places. When the enemies of the Baptists grew violent in their hatred it was suggested that Oncken take his family and go to America. The American Baptists were sending money for his support, and it was thought that he could work among the

Germans in America. His answer to the suggestion was that he probably was where the Lord wanted him to be.

Had Oncken gone too far? He had established a church that practised immersion in the midst of the Lutheranism of Hamburg. He had openly attacked the formalism and gross materialism of his day. He had taken every opportunity possible to preach in the name of Jesus. He must be crushed. The movement which he had so valiantly fostered must be smothered. The name Baptist must be forgotten.

Carefully these Lutheran leaders and the police planned their attack. The police authorities went to a meeting of the church, drove the members into the street amidst the joyous shouts of the people, and placed Oncken under arrest. They threw him into the "Winserbaum" State Prison. He was fined. His goods were confiscated. The church meetings were broken up. Two of his most prominent members were also imprisoned. Lange, his deacon, was placed in the cell above Oncken's. Julius Köbner, the converted Jew, who afterwards became a preacher and a writer of hymns, was also incarcerated. They thought they had crushed the movement.

That which is of God can be crushed neither by the wickedness of men, nor by the power of the opposition. The cause of religious freedom finds its genesis in God. He fights for those who fight with him. "Many are the afflictions of the righteous, but he delivereth them out of them all."

Like Paul and Silas of old, Lange, Köbner, and Oncken sang hymns from their prison cells. The church-members gathered near the old prison and sang the songs of the conquering Lord. No punishment of men, nor torture

of his enemies could cause this intrepid apostle of God to cease. Oncken was determined to carry on for his Lord with all the fervor of his being.

When he left the prison, however, Oncken could truthfully say, "I bear branded in my body the marks of the Lord Jesus." He suffered severely during his after-life from physical disorder and weakness contracted in his cell. Yet, he wrote in his diary, "I thank the Lord who counted me worthy to suffer imprisonment for his name's sake."

Far-reaching Travels

Oncken had covered many miles and visited many cities as the agent of the Continental Society. Now after his release from prison he started on a series of missionary tours which continued until his death. The scope of his travels was at first somewhat confined. The more he journeyed, the wider became the circumference of his ministry. This tireless messenger of the Cross traveled tens of thousands of miles in his determination "to apprehend that for which he was apprehended by Christ Jesus."

One of the important cities that he visited was Berlin. During his visit there in 1830 he had become acquainted with Mr. Gottfried W. Lehmann, who was a steel-engraver. These men became fast friends. When Lehmann learned of the baptism of Oncken he began to study the Bible, and he also came to the conclusion that immersion was the only form of baptism taught by the New Testament.

Early in the morning on May 13, 1837, just as it began to dawn, Oncken baptized Lehmann, his wife, and four others in the Rummelsberger Lake, just outside the city

of Berlin. This was the beginning of the Baptist work in that city. The following day these six were duly organized into a Baptist church, and Mr. Lehmann was appointed their pastor. By 1838 Lehmann was receiving aid from the American Baptist Missionary Union.

During these sojournings away from home, the care of the home, and the welfare of the little ones fell on the mother. Mrs. Oncken had begun her married life in helping her husband with the translation of the Bible into German. She became very fluent in German, and she was of great help especially in the proof-reading. For seventeen years she was a constant inspiration to her husband with her untiring service, and the beauty of her Christianity.

Many children blessed their home. Five were living when Mrs. Oncken died. She had suffered much. It seemed as if some of the greatest trials of her life came when her husband was away. Once when Oncken was in jail his daughter Lydia was so sick that his wife came and secured his release. They thought their beloved girl was going to die at once. After he reached home he received a call to go to Copenhagen. He went praying that Lydia would live until he returned. She died the next day, and the mother had to see to the burial.

The constancy of her husband's persecution was galling to her kindly spirit. Police officers often appeared demanding his presence in court. They put him in prison, and imposed fines for the most trivial affairs. He was harassed on every side. Mrs. Oncken, because of these conditions, was ever watchful for the police.

She finally succumbed to her sickness. Her health had been broken by the care of her little children during

JOHANN G. ONCKEN
The Baptist Apostle of Germany

Oncken's long missionary tours, and by the nerve strain of seeking to shield her husband as far as possible from the police. For over a year she suffered intensely until like Job of old she could say, "When he hath tried me I shall come forth as gold." She died in 1845. In writing of her death shortly afterwards Oncken records, "When God removes the desire of our eyes it is only that we may be brought nearer to him."

In 1842 a terrific fire swept over Hamburg, leaving one-third of the people homeless. Oncken had just secured a four-story warehouse, which he used for a meeting-place and a Bible depot. He immediately turned this large building over to the authorities to be used as they needed. This act of kindness in return for persecution so elevated Oncken and his work, that though there were some outbreaks now and then, persecution practically ceased.

To follow this man from place to place, and from country to country is to get an understanding of the beginnings of Baptist work all over Continental Europe. He counted not his life as dear unto himself but he followed the gleam. He was ever pushing onward and forward. No call was too distant, no situation too difficult, and no forces were too powerful to keep him from following his Lord. In a paraphrase of Lincoln's immortal words: "The world will little note nor long remember what we say here. It can never forget what he did here."

The Triumvirate

Everywhere that he went Oncken sought to establish a church. His great coworker, Köbner, had preceded him into Denmark. He had been successful in discovering a

group of believers, and now in October of 1839, Oncken and Köbner journeyed together to Copenhagen to start a church. They baptized eleven believers and founded the first Danish Baptist Church with Peter Monster as their leader. Fierce were the trials of this new organization. Persecution immediately broke out, and the Danish government strictly forbade all meetings of this new church. Nevertheless, when Oncken and Köbner returned on their second tour they baptized ten more people into the Danish church.

Time will fail in the recounting of the work of this man in the next decade. At its end he could report a total of twenty-six churches and fifteen hundred members. The churches were widely separated, for he had traveled in Switzerland, Denmark, England, Scotland, and much of modern Germany. He had founded churches in Stuttgart in 1838, in Memel in 1841, in Marburg in 1846, in Switzerland in 1847. The influence of his work at Hamburg was also radiating. In 1847 he baptized Mr. F. O. Nilson who became the founder of the Baptist work in Sweden.

A change had come in his home during this time. He married Mrs. Ann Dogshun of Leeds in 1847. She was a widow of an English merchant. She lived in Hamburg and was noted for the many kindly acts of her life. She proved to be a good mother for Oncken's motherless children.

Many and serious were the disturbances that broke out at the close of this period. The year 1848 is well remembered by historians as one of violent political upheaval. England, Denmark, Prussia, France, Austria, and Italy were all feeling the results of the political chaos. Oncken with his many helpers pushed the evangel of religious

democracy with much success in the midst of the chaotic condition.

He went to England for help in his work. He secured Mr. Simon Wilkin to act as treasurer of the German Baptist Mission Fund in England. When Simon died his son, Mr. Martin Wilkin, took over the duties. He found the English Baptists very sympathetic to all of his work, and many hundreds of pounds were given to him by these folks for the propagation of the gospel in Continental Europe.

The work was growing fast, and yet the persecution continued to be severe. Oncken found that many new problems were constantly confronting him. He had sought to place a worthy man at the head of each church that he founded. He realized that these men needed training, and that, as his work prospered, more and more men would be needed as under-shepherds. Therefore, with Rev. J. Köbner he started a school for ministers in 1849. This work he began in a very small way. One of the practical tasks that he gave to these future pastors was the giving out of tracts. These men would be arrested and told to leave Hamburg. They would then come to the mission, fill their knapsacks full of tracts and distribute them all over Germany. In this way the Hamburg Baptist college began its service.

One of the most encouraging features of his work was to see violent opponents become loyal supporters. Senator Binder, the very man who had threatened to crush all that Oncken sought to do, now, after twenty years, became his friend. He said: "Mr. Oncken, your conduct and that of your members has been so noble that we must give you all you ask; henceforth, anything

I can do to serve you I shall be happy to do." He remained a loyal friend until his death.

The two great companions and fellow advisers of Oncken were Köbner and Lehmann. Dr. J. H. Rushbrooke, in his book on "The Baptist Movement in the Continent of Europe," says:

> The members of the triumvirate most happily supplemented one another. Alongside Oncken, the born organizer, stood Köbner, a songful theologian, whose fluent pen carried on the literary polemic, and Lehmann, a far-seeing diplomatist, who bridged over many difficulties.

Oncken did a great deal of his work in the dead of night. He was constantly subject to fines, expulsions, and imprisonments by the police. The Germany of that day consisted of thirty-six states, and he had been banished from most of them. This opposition and persecution found its origin in the Lutheran clergy. So violent did they become that they seized the children of the Baptists in some places and had them christened by Lutheran pastors.

Visit to America in 1853

Johann G. Oncken was appointed a missionary of the American Baptist Missionary Society in 1835. Since that time he had been anxious to meet the American Baptists, and they had been eager to meet him. Finally, arrangements were made, and he came to America in 1853. In writing of the connection between Oncken and the American Baptists, Rev. J. H. Cooke records in his book on Johann G. Oncken, "The American Baptist Missionary Society had appointed him their missionary, and sustained his work in a large-hearted and liberal manner."

Everywhere Oncken went in America he was highly received. He traveled a great deal through New England. He made many speeches, and he took advantage of every opportunity of proclaiming the needs of Germany. While traveling through Connecticut he was in the midst of a terrific train wreck. Fifty of the passengers were killed, but Oncken's life was miraculously saved. He received bruises on the hands and feet, and to the end of his life he frequently suffered with very severe pains and aches in his head. God intervened and saved his messenger's life, so that he might go back to Europe to carry on for him.

When he returned to Hamburg in 1854 he hardly stayed there long enough to be told what the Lord had been doing there. So much needed to be done that he started again traveling hundreds of miles in his determination to establish the cause of Christ through the agency of a Baptist church in every city where it was possible to do so. In 1864 he hastened on to St. Petersburg to baptize and to preach. He was so satisfied with the work that he baptized seven between twelve and one o'clock in the night. Of this he wrote, " Thus the first administration of the Lord's ordinance was accomplished in the imperial capital of Russia."

Varied were the activities of this man of God. At one time he was journeying onward in his endeavor to found a church. At another he was going to England and Scotland, and writing to America for funds. At another he was instructing a class of future ministers. At another he was busy writing for, and managing the publication of, *The Missionary Leaves*. This was a monthly magazine that he had started in 1844. At another his business of

Bible and tract distribution kept him busy. He was determined to sow his seed beside all waters.

Promoter of Religious Democracy

Oncken was a firm believer in the right of every man to worship God as he desired. He believed that no man should be legislated against or coerced if he chose a different method in his worship than that which was commonly practised. Therefore, he took it upon himself to seek religious freedom, and thus he followed in the footsteps of all Baptist pioneers.

He himself visited some monarchs. He also succeeded in organizing and fostering committees and deputations to wait on several of the world rulers with a view to securing religious tolerance. In 1855 Oncken, Lehmann, and Schaufler visited Frederick William IV. They were granted an audience, and they presented to the monarch a petition for the recognition of the Baptist churches and for protection of the churches. The emperor promised aid. Later on he was visited by Doctor Baird, a prominent citizen of the United States, who obtained still further promises from the king.

Oncken was anxious about the brethren in Russia. In 1874 he heard that the czar, Alexander II, was planning a visit to England. He hastened to England and laid the matter of the Russian brethren before his friends. Dean Stanley promised to take up the cause of the down-trodden Baptists of Russia. He talked with the czar. As soon as the czar reached home again persecution ceased, and freedom was granted as long as he lived.

In this campaigning for religious equality he was ably assisted by Baptists of England and of the United States.

These two groups sent deputations to visit different rulers in their determination to secure religious rights for all men. Oncken is therefore known as the leader of the great Free Church Movement of Europe. He was the apostle of freedom for all peoples suffering from the autocracy of the Roman and Greek Churches, and from the bigotry of the Lutheran State Churches.

Everywhere he journeyed he was blessed of God. The Baptist movement under Oncken's courageous leadership constantly gained in numbers and power. On April 23, 1859, the church at Hamburg observed its twenty-fifth anniversary. In writing of this event one of his biographers records, "The original seven had grown to seven thousand, and stretched across the German states from the North Sea to Russia." By the year 1870 this biographer states, "At the eighth Triennial Conference, held in July, 1870, the German Baptists were reported to have entered all quarters of the globe."

Interesting and varied were the activities of this Baptist apostle. He was so versatile and so able to adapt himself to every situation that through his consecrated zeal he was able to master the problems as they arose. After the great fire in Hamburg of 1842 many Austrian Catholics came to the city seeking employment. While there some of them found Jesus in the Baptist church. It was in 1846 that Marschall and Hornung, converted Austrians, returned to their native city of Vienna. They became workers for Christ. They distributed tracts, and soon were able to have Hinrichs come on as pastor. Persecution of a most severe sort was instituted by the Austrian priests. The Baptists were holding their meetings in the home of an ex-Catholic. Oncken went to Vienna in 1851

to see what could be done to help the brethren. He was able to secure an old Catholic monastery as a meeting-place for these Baptist people. In the place where there had been gross darkness did the light of the gospel of Jesus shine.

Sorrow again entered Oncken's home in 1873. His second wife, Mrs. Ann Oncken, died. She had filled his home with joy. She had been a great solace and comfort to him. He had depended on her fully to look after his children when he was away on his long journeys.

Who will ever count the miles traveled? Who will know the sorrows endured? Who will know the rivers crossed? Who will ever compute the conversations held and the sermons preached by this man that God's everlasting kingdom might not perish, but be established in the hearts of men?

No wonder that his virility began to feel the strain. No wonder that after so many years of incessant activity his health began to break. His heart had been made glad in 1867 when the new Baptist church had been opened in Hamburg. The church seated fourteen hundred people, and was formally dedicated by Rev. C. H. Spurgeon.

For over forty years he had been instant in season and out of season. He had been constant and true to the Bible, and to his great purpose to continue faithful to the end. He made his last trip to England in 1875. While in London he was quietly married to Miss Jane A. Clark. She was a member of Spurgeon's church. One of his biographers says of her,

> For his last few years the noble and bright character of his wife, and the hearty interest she took in all his work, came as sunshine into his life during the last years of his active work, and

lightened the burden of the years of suffering and pain which followed.

Philip Bickel, who had been made a doctor of divinity by Denison University, visited Germany in 1876 and had a great many conversations with Oncken. So impressed was Oncken with Bickel that he urged him to take up the work of Bible distribution. The old man was now in his seventy-sixth year, and he was beginning to realize that others must take up what he would soon have to lay down. The next year, therefore, Doctor Bickel with his family moved back to his fatherland. The American Baptist Publication Society took over the publishing work, and also the Bible and tract sales and colportage work. This Society had appointed Dr. P. Bickel as its agent, and had made an agreement with Oncken to give him an annuity of two hundred pounds a year during his life.

When Oncken wrote to Wilkin in 1878 he said, " My health is daily growing weaker." The next year he wrote to another English friend, " My health is gone, and my bodily sufferings are such that I can only wish to depart and see my Lord and Saviour in all his glory." In the fall of that year he had an apoplectic stroke.

Death of Oncken

The intensity of his zeal for Christ knew no abatement. In the constancy of his service he had never spared himself. Now in the latter part of his life his body was racked with pain. He had suffered all his life from his prison experiences, and now these troubled him more. The almost fatal accident in America had left its physical imprint, and now that was troubling him. He had gone to Russia in 1870 in answer to an appeal of his brethren,

and he had suffered greatly during that trip. All these physical weaknesses seemed to combine to make his pain more and more acute.

He finally relinquished his work and went to live in Zurich, Switzerland. Here in the quiet of the evening hours of his life many proofs of love and sincere affection reached him. Watched over with loving care by his wife, he gradually grew weaker. The time of his departure was at hand.

The days of the years of his pilgrimage were almost over. His mind grew weaker, and the pain of physical suffering broke his marvelous constitution. Then, one day he fell asleep—January 2, 1884. The tired body found rest. The soul had gone to his Saviour. His influence endures.

They buried him in Hamburg on January 8, 1884. The funeral sermon was preached by Pastor Köbner, his lifelong friend, in the First Baptist Church of that city. The inscription on the obelisk of granite over his grave is:

JOHANN GERHARD ONCKEN

Born 26th January, 1800. Died 2nd January, 1884

"One Lord, one faith, one baptism." Eph. 4 : 5

"And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Acts 2 : 42

The Baptist Apostle of Germany

Oncken's life and labors will never be forgotten in Germany. He is known as the apostle Paul of that country. Rev. R. Glover, in a speech before the Baptist Union Meeting in Edinburgh in 1891, said:

Our revered friend, Mr. Oncken, found Christ and set himself to share him with others, and out of Germany, Sweden, Denmark, Austria, and Russia, there are today a hundred thousand Baptists. I am only speaking of communicants; one hundred thousand Baptists in one man's lifetime, in the last seventy years, have been gathered, in spite of stern persecution in Germany, and in spite of persecution to the death of our brethren in Russia.

II

LUTHER RICE

OUTLINE OF CHAPTER II

1. Ordination of America's first missionaries, February 6, 1812.
2. Luther Rice born on March 25, 1783, at Northborough, Mass.
3. Rice joined the Congregational Church in March of 1802.
4. Rice's schooling:
   (1) A rapid and brilliant student.
   (2) Graduated at Williams College in 1809.
   (3) Attended Andover Seminary.
5. One of the "Immortal Seven."
6. Rice and his life-work:
   (1) Became a Baptist in 1812.
   (2) Returned to America to arouse the Baptist churches.
   (3) Chosen as agent of the Triennial Convention in 1814.
7. The beginnings of Baptist missionary work:
   (1) Judson and his wife appointed as missionaries.
   (2) Baptist Convention organized.
   (3) Rice the organizer.
8. Rice appointed to secure funds for a college.
9. Columbian College.
   (1) Opened in 1823.
   (2) Opposition developed in the Convention of 1826.
   (3) Rice gave his entire patrimony.
10. Rice influenced many to enter Christian work.
11. Rice died in South Carolina, September 25, 1836.
12. Rice a great advocate for Christian education and for missions.

"Rejoice in the Lord alway: and again I say, Rejoice."—Philippians 4 : 4.

Ordination of America's First Missionaries

The date of the ordination had been set. The Board had determined to set apart the first missionaries from America to heathen countries on February 6, 1812. Would Luther Rice be among that number? Would he be able to fulfil the deep set purpose of his life? The Board had made its momentous decision to engage in foreign missions with $500 in its treasury and $1,200 in pledges.

Luther Rice had been told by the Board that he could go to India with the others only on one condition, namely, that he provide his own outfit and raise sufficient money for his passage. This decision was reached just eleven days before the ordination. Rice was not apprised of the Board's action until two days later, so that only nine days were left to him to secure all that was required.

These men had formed a sacred pact. For many months they had met together, and prayed together for the unsaved world. When they had finally petitioned the Board, the names of Rice and Richards had been omitted for fear that the very number of those desiring to go might militate against the appointment of any of them. The American Board, therefore, had made its decision in keeping with the request and also with the funds on hand.

This young man of twenty-nine considered the Board's decision a direct challenge. Nine days to prepare to go to

India! It was the depth of a New England winter, but he set out on horseback to collect all that he needed. The obstacles of time, of weather, and of poverty had to be overcome. With the zeal of youth, with the fire of a new purpose, and with the ardor of his manly soul he flung himself into the struggle, and won. In writing of this campaigning he records:

> I had to provide by begging the funds for my outfit and passage in nine days. Three more days were consumed in agonizing and successful efforts with the Prudential Committee, leaving only six days to provide the necessary funds. By the signal aid of providence this was effected.

When "The Immortal Seven" knelt in the old church at Salem no heart was happier than that of Luther Rice. He was worn out with bodily fatigue, and with mental anxiety. The great object of his life was at last being realized, and he was going out to preach the gospel of redeeming love with the first ones who ever left America's shores to carry the evangel of Jesus to the world.

Birth of Rice

Rice had been carefully reared by Christian parents. He was born on March 25, 1783, on his father's farm in Northborough, Massachusetts. The pioneer stock of old New England was in his veins. The sanctity of the home, the sacredness of the Sabbath, and the importance of the church were early taught the boy in this home of piety.

He attended the public school, and proved himself to be an apt pupil. He inherited a good deal of mental acumen, as his mother was noted for her unusual intellectual attainments. The rapidity with which he mastered the more difficult subjects, the fact that he passed from class to

class without waiting for a yearly promotion proved the application and earnestness that he gave to his studies.

The plan of his life, however, was to be a farmer. As a boy helping on his father's farm he looked forward to the day when he would have a farm of his own. One great event came into his life, and his whole purpose was changed. The farmer lad suddenly looked out on a new world.

Before this important change came into his life he made a venturesome trip. At the age of sixteen, unknown to his parents, he made a contract with the State of Georgia. He went to Georgia to assist in securing lumber for ship-building. He was absent from home for six months.

Rice Joins the Congregational Church

During his sojourn he had thought much of God. He was not ready, however, to yield himself to him. He sought to resist the Holy Spirit and the wooings to a better life. For several months he was in the most acute mental agony as God dealt with his soul. It seemed to him some days that he could scarcely live through the day. Finally "the peace that passeth all understanding" came into his life. He gave himself over to God. He was born again, and joined the Congregational Church in Northborough, Massachusetts, in March, 1802.

At once the whole plan and purpose of his life was changed. He was by nature so zealous and earnest that he immediately followed divine leadership. He became an active Christian worker. He gave his life over to the Lord Jesus, and from the day of his conversion until his death he sought the unsaved that they might know him who came "to seek and save the lost."

The Education of Rice

His mind turned to the Christian ministry. He longed to tell others of Jesus. He determined, however, to secure a full collegiate and theological education. To that end he entered Leicester Academy. In order that he might be able to continue with his schooling he gave singing lessons in the evenings, and taught school during vacations.

Three years later, in 1806, he entered Williams College as a sophomore. He knew what the Lord had called him to do. He wasted no time, but he devoted every bit of his energy to the fitting of himself for the task. Naturally quick to learn, he applied himself to his studies with all the ardor of his being.

At the age of twenty-six Rice entered Andover Theological Seminary. He was already deeply interested in missions and in missionary publications. He, with those other men, with whom he was going to share a great venture of faith, started an organization of the "Society of Inquiry on the Subject of Missions." Rice was chosen as the president.

How important were the steps from this moment on! How world-encompassing were the thoughts that burned in the mind of these pioneers. The challenge of a world in the darkness of sin, and of a God who "so loved the world that he gave his only begotten Son," was ringing in their hearts. The Almighty now had a group of men who were so thoroughly consecrated to the task of world redemption that as long as missions are studied their names will be honored and revered.

First, they sent a petition to the Association of Congregational churches that met in Bradford, Massachusetts,

in 1810. This resulted in the forming of the American Board in June of that year. They next wrote to the London Missionary Society offering their services. It was with great delight that one of their number, Adoniram Judson, was chosen to go to England to see if he could gain the support of the English churches. In writing to a friend that winter concerning these matters, Rice said, "I have deliberately made up my mind to preach the gospel to the heathen."

One of "The Immortal Seven"

From that time events happened with lightninglike rapidity. Finally occurred what James L. Hill in his book "The Immortal Seven" calls "the most famous ordination in this country or in any land." Then, James Hill continues,

> At the moment when the five candidates kneel and five conspicuous ministers of New England—Morse, Spring, Griffin, Wood, Worcester—place their consecrating hands upon the bowed heads of the five young men, the first to be sent from this country abroad, the solemn grandeur of the day rises to a climax. Doctor Worcester now speaks: "By the solemnities of this day, you, Messrs. Judson, Mott, Newell, Hall, and Rice, are publicly set apart for the service of God in the gospel of his Son among the heathen. You are precursors of many that shall follow you."

"The Sacred Seven" immediately divided after this service. Mr. and Mrs. A. Judson, and Mr. and Mrs. S. Newell were to take passage on the brig Caravan, while Gordon Hall, Samuel Nott, and Luther Rice were to sail on the Harmony. These three men, therefore, went to Philadelphia. On February 18, 1812, they left that city in a packet for Newcastle. On the twenty-fourth of that month they sailed from the Capes of Delaware, for India.

Rice and His Life-work

The journey took them one hundred and sixty-six days. Week after week and month after month they traveled on toward the land of their desires. During the voyage Rice began to study the matter of baptism. He, like the Judsons in the other boat, realized that he would be in contact with William Carey, the famous English Baptist missionary. As he studied and prayed over the matter the Holy Spirit made it plain to him that immersion was the only form of baptism known to the early church.

They landed at Calcutta in August, and a few days afterward Rice saw Mr. and Mrs. A. Judson baptized. He had already determined that the Baptist position was correct, and now this immersion gave him the final incentive that he needed. On November first he was baptized by Rev. William Ward at Calcutta.

These three went to visit Carey and his associates at the Serampore Mission. They were enjoying the hospitality of these men when they were summoned by the government to report at once at Calcutta. At this city they were ordered to reembark immediately for America. The ways all seemed blocked until they discovered a vessel that was about to set sail for the Isle of France. To this Isle they now repaired to await developments of a persecuting and pursuing government. Also to await God's time, and plans for their immediate future.

After much thought and prayer it was determined that the Judsons should again go to India, but that Luther Rice should return to America to arouse the Baptist churches. Rice did not ship at once for the United States, but he went first to South America. These three had

decided that India might be closed to missionary work, and "he was to investigate South America as a missionary field." Rice spent two months in South America. He arrived in New York on September 7, 1813.

The mail had preceded him. Judson and he had written to the Congregational Board concerning their change of belief and their baptism. They had also written to Doctor Baldwin, a prominent Baptist minister, of their having joined the Baptist ranks, and their hope that the Baptists would start a missionary society and appoint them as their missionaries. Dr. William Carey had also written to Doctor Baldwin and urged upon him the necessity of a missionary society among American Baptists.

The letters had reached this country in February of 1813, and the leaven had already started to work. Doctor Baldwin had called a meeting of some of the leading ministers of Massachusetts. At this meeting there was organized the "Baptist Society for Propagating the Gospel in India and other Foreign Parts." These men directed the secretary of the meeting, Dr. Daniel Sharp, to write to Judson that they would support him.

The Beginnings of Baptist Missionary Work

The day of opportunity of the Baptist denomination in America had arrived. The challenge was that of foreign missions. History is witness today, according to Merriam's book on "A History of American Baptist Missions" that

> the influence which called the Baptists of America from their lowly, unorganized condition, united and consolidated their strength, encouraged them to more vigorous efforts at home as well as abroad, and started them on the career which has given them power

and standing among the foremost religious denominations of America, was the call to engage in foreign missions.

God had been preparing his man for this hour of American Baptist world consciousness. Luther Rice was a natural orator. He was a tall man of commanding presence, and as people saw and heard him they were attracted to him by the affability of his manner. He knew how to mingle pathos and humor. His sermons and addresses sparkled with apt illustrations and persuasive eloquence. With it all Rice had a passion. God had summoned him. His answer was like that of Isaiah's of old, " Here am I, send me."

Baptists of this day were a humble and scattered folk. In 1812 there were one hundred and eighty-eight thousand two hundred and fifteen members. They had very little intercourse with each other for there was nothing to bind them together. They knew of the work of the English Baptists in India. Some of them were contributing regularly to the work at Serampore. Most of them, however, were wofully ignorant of missionary work.

The time had come. The missionaries were actually on the field waiting for their help. A society of a few Baptists had been formed to help. Luther Rice had been given an audience by the American Board, and had now severed all connections. He was ready to give his message. The herald of the new day of the American Baptists began his work.

Rice became the man of the hour. He went up and down New England. He journeyed through the Southern States. Everywhere he went he gathered the Baptist forces and took offerings for Judson and his work. While he was in the capital city, Washington, he spoke before

the Congress of the United States, and he received money from many of these men for the foreign work.

As a result of the stirring appeals of Rice many missionary societies were formed. The Baptist Missionary Society of Virginia was established on October 28, 1813. A society was organized in Philadelphia on December first. The Baptist Foreign Missionary Society of New York was formed on February 21, 1814. A Baptist consciousness was steadily rising, and a deep interest was growing in the whole task of Baptist missionary work.

The climax came in 1814. On May eighteenth of that year there assembled in Philadelphia a general meeting of Baptists from all parts of the United States. The object of the meeting, as set forth in the records, was

> to organize a plan for eliciting, combining, and directing the energies of the whole denomination in one sacred effort for sending the glad tidings of salvation to the heathen, and to nations destitute of pure gospel light.

These earnest men determined to call this new body "The General Missionary Convention of The Baptist Denomination in the United States of America for Foreign Missions." Then they proceeded to elect a Board of Managers, and they decided, before adjournment, to meet again in three years.

The Board met immediately and appointed Dr. William Staughton of Philadelphia as corresponding secretary. Thus they at once enlisted a man who had taken a part in the formation of the English Baptist Missionary Society. Rev. A. Judson was now formally appointed as their missionary. Luther Rice was chosen as their agent, and he was instructed

to continue his itinerant services in these United States for a reasonable time, with a view to excite the public mind more generally to engage in missionary exertions, and to assist in originating Societies or institutions for carrying the missionary design into execution.

When he accepted this appointment Rice had no idea that he would continue in this office until he was called to the better home. He had come to America with the purpose of starting the Baptists in their missionary activities, and then of returning to India. He looked forward eagerly to the time when he would again join Judson in his work. He wrote to Judson immediately after the convention meeting:

The Baptist Board readily undertook your support and mine, but thought it necessary for me to continue my labors in this country, for a time. I hope to get the Baptists so well rallied, in the course of five or six months, that the necessity of my remaining will no longer exist.

The years hurried on, and the letters between the Judsons and Rice are very interesting and illuminating. Mr. Judson wrote to Rice in 1816:

You remember that the furlough which we gave you at the Isle of France, extended to two years only. Little did we think then that three or four years would elapse before we met again. I congratulate you on the success which has crowned your labors in America.

In 1819 Mrs. Ann Judson wrote:

At the end of six years residence in this country Mr. Judson finds himself still alone in his missionary work. You, my dear brother, are the person we need just in this stage of the mission.

Then in 1823 the note of extreme sadness is noticeable. Mr. Judson wrote,

> I little thought when the boat rode away from the ship in the harbor in the Isle of France, and I left you standing on the deck, that I should see your face no more.

Railroads were few at that time and stage-coach connections were uncertain. Rice traveled in his own two-wheeled buggy. He was always on the go. He astonished his brethren with the rapidity of his movements and the sureness with which he made his appointments.

One of the characteristics of his nature that proved of much value to him in these trying days was the ability to look on the bright side of things. He had a natural wit that often was misunderstood by his serious-minded brethren. They wondered whether Rice really felt the tremendous responsibility that weighed upon them. This caused Rice to seek to hold in check his humor and fun.

Everywhere he went he was cordially received. He was so affable that he was always welcome. Not only Baptists, but people of all communions enjoyed listening to this man. He had spent but a short time in India, but he had a very strong imagination. He could paint most vividly the scenes of India's idolatry, and with true pathos could bring home to his hearers the great need and the immediate necessity of promoting foreign missions. He pled with musical voice for money and for men. All America was stirred by this man.

Rice Appointed to Secure Funds for a College

In 1817 occurred the second meeting of the Triennial Convention. The Baptists gathered in Philadelphia in

May. To this body Rice made his first formal report as their duly appointed agent. In his report he said, " In the last few months I have traveled seven thousand eight hundred miles, and I have collected almost three thousand seven hundred dollars." At this meeting an amendment to the Constitution of the Convention was passed which reads,

> When competent and distinct funds shall have been raised for that purpose, without resorting to all missionary funds, the Board shall proceed to institute a Classical and Theological Seminary for the purpose of aiding pious young men who, in the judgment of the churches of which they are members, and of the Board, possess gifts and graces suitable to the gospel ministry.

It had always been the desire of both Judson and Rice that the Baptists might produce a well-trained ministry. This action of the Convention, therefore, was especially pleasing to Rice. He gladly accepted the task, the following spring, assigned to him by the Board. They voted

> to authorize and instruct Luther Rice to press his solicitations for augmenting the special fund provided in the constitution, for this department.

His journeys now increased, as the work multiplied. Not only was he to seek funds for India, but also for a seminary in this country. He was a robust, virile man. He seemed to be inured to hardships. One biographer tells of these trips:

> Rice went through wildernesses and over rivers, across mountains and valleys, in heat and cold, by day and by night, in weariness and painfulness, and fastings and loneliness.

Rice followed up these contacts he made with missionary circulars, and personal letters.

Columbia College

The first big forward step in the matter of ministerial education was made in 1819. In that year, Rice with others purchased a tract of land, forty-six and one-half acres, near the city of Washington, D. C. A building was started, almost immediately after this purchase, to house the student body. Then, with zeal that seemed to know no abatement, Rice set out to raise more funds for the college. His pleading was so earnest, and his activity was so great, that success was achieved.

When the convention met in Washington in 1823 they passed a resolution publicly commending Rice for his work. A little later in the year *The American Baptist Magazine* printed a long article concerning the college. Part of it was to the effect,

> The Convention finds pleasure in stating that their anticipations were fully equalled on visiting the college edifice. They owe a debt of thankfulness to their indefatigable Agent, the Rev. Mr. Rice, whose attention to missionary and collegiate concerns has been steady and uniform.

Thus the Columbian College started.

For some time opposition had been developing in various quarters. Such an aggressive program, combining ministerial education and foreign missions, could not but encounter vigorous opponents. The majority is always willing to permit things to remain as they are. Why disturb affairs? Circumstances may be bad, but they could be worse. Perhaps the agitation of debatable matters will bring on a more serious condition.

Luther Rice had awakened the Baptists of America to their world responsibility. The first thrill was gone, and

now apathy, indifference, and criticism began to make the task more difficult. This is not astonishing when it is remembered that this tremendous task of bringing the world to Christ had been accepted with such unanimity on its initial venture.

Dr. David Benedict in his book "Fifty Years Among the Baptists" writes

> As the efforts in favor of the missionary cause extended, its opponents increased in their number and zeal, until in the churches and associations of our order, in this country, which oppose all organized efforts for the support of missions at home and abroad, are about sixty thousand members.

Doctor Benedict then makes two observations regarding this group. First he says, "These opposing members have generally been of the do-nothing class at home." Second, "To this too numerous class of our members, the term, not ANTI-, but O-MISSION Baptists has been very properly applied."

This opposition took various forms. That which became the most disturbing was the attack on giving funds to Columbian College. Expenses were not being met. Rice himself was prostrated by sickness, and by the tremendous burdens that he was carrying. There wasn't the magic to the name "Christian education" that there was to "foreign missions." The lure of the picturesque lands across the sea captured much more of the imagination than did that of training men for the Christian ministry.

This all took form at the General Convention of 1826. A warm discussion took place on the subject of separating the missionary funds and the college funds. Some argued that the Convention had been organized in 1814 for missionary purposes, and that it was departing from the pri-

mary object to divert any of the funds to ministerial education; while others took the ground that there was a great need for increasing the education of the ministry, and that the whole denomination ought to share in the responsibility.

This division of his brethren caused Rice much sorrow. He was unmarried, and died a bachelor, but, speaking of the college, he said, "I am wedded to it for life." After this convention meeting he gave all that he had to the college. Dr. Jonathan Going wrote,

> He relinquished all his small savings together with some $2,000 or $3,000 which he inherited as a patrimony, so that in 1826 he was without a cent in the world.

Rice continued for the ten remaining years of his life to act as agent for missions, and also for Columbian College. He served from 1826 to 1836 without salary. Dr. J. L. Hill in his book on "The Immortal Seven" writes of Rice at this time:

> In the year 1826, without a penny in the world, supported by his friends, clad ofttimes in tattered garments, to a stranger he would appear to resemble more a poor beggar than a great and good man.

The Baptist magazines of that day sought Rice's help. *The Latter Day Luminary* was in pamphlet form, and it was printed for six years, under the patronage of the Convention. On the original committee that had charge of the publication were four men. Rice was the soul, and the one member who threw his whole being into its editions. *The Columbian Star* was in newspaper form. He was constantly promoting this paper in every possible way.

Rice Influenced Many to Enter Christian Work

There was no cause of Christian activity that appealed to this man in vain. He was always ready to help in every way. He was tireless. North, south, east, and west, he drove in his buggy. He wrote, he preached, he pleaded, he gave his all to bring in the better day. He wanted all men everywhere to know the Lord, his Saviour.

Everywhere he went Rice was a power for good. He was constantly turning the thoughts of men away from themselves to unselfish service. In Mrs. Una R. Lawrence's book " The King's Own," and in other publications, is the record of how he was the instrument in the hand of God for turning lives into channels of Christian service.

It was the voice of Rice that fired the imagination of John Peck. It was the influence of Rice that helped Peck to become the great Baptist apostle of the Mississippi Valley. It was his message in Virginia, carried by a Baptist pastor to his home church, that touched the life of the boy John L. Shuck and inspired him to go to China. While he was visiting in a home in South Carolina the parents told him of their hope that their boy might be a missionary. He said, " Then, name him Burma." So, his message in that home went to the hearts of the parents of Jesse Boardman Hartwell. Dr. L. C. Barnes records in his book " Pioneers of Light," regarding Rice,

> His power as a preacher is sufficiently attested by the fact that Francis Wayland, when a young man of twenty years, in the last year of his medical studies, was converted under the preaching of Luther Rice, and turned to the ministry and later to his great educational work as President of Brown University.

When Professor William Gammell in his book "A History of American Baptist Missions" sought to sum up the work of Rice that he had so thoughtfully recorded he wrote,

> His name deserves to be enrolled among the ablest and most devoted of the founders of our American missions, for he accomplished a work which no one of his contemporaries could have possibly achieved.

How tremendous a price Rice paid for his encomium. First was his breaking with the Congregational Church and joining the Baptists. As one reads again the records of that day and sees how his motives were impugned, takes cognizance of the coldness and aloofness of the American Board when he faced them in New York, realizes something of the task of even forming acquaintanceships with prominent Baptists, one is impressed with the determination of this man.

Then the criticism that was heaped upon him. Some called him mercenary, for he was receiving $400 a year, until he even relinquished that amount. The greatest injustice was done him in even questioning his accurate accounting. As he went from place to place he was always soliciting funds. Even on the trips money would be given him. No one thought that he appropriated any money, but some of the brethren viewed this man with a degree of suspicion. Committees were appointed to investigate, and it was plain to them that Rice was no financier. He was visionary, and he was inclined to deal in futures. It is cheering, however, to look over the various developments of the understanding of this man's life for the last fifty years, and see how the intrinsic honesty of his being shines out in clearer and clearer perspective. Dr. A. Caswell, of

Brown University, in a speech in Philadelphia in 1864 refers to this matter. He said:

> I knew Luther Rice. I was with him every day when at Washington. I was his successor as treasurer of the college. It was my duty to go over the books and examine all the receipts and disbursements. It is a grateful task to me to do justice to my excellent friend. In powers of mind he was wholly unsurpassed. He was a marked man everywhere. He was beyond the charge of dishonesty. He never appropriated a dollar to his own use. He wanted simple food and raiment, and gave all the rest to open channels for a preached gospel. He preached like an angel.

Again, there was the weather and the roads that harassed him. Winter and summer, spring and fall, he never stopped. He endured it all for the sake of Him who "endured the cross" for him. Such terrible roads that he had to travel in those days! He went through the unsettled country and into all hamlets with his flaming message. "The harvest is great, and the laborers are few." The harvesters must be supported. The Judsons and all those who had joined them must be kept. No wonder it was written of Rice, "a man of Herculean powers."

Once again, and a matter that proved such a severe burden at first, was his inability to return to India. Soon after his return he had written to Doctor Marshman, "It will be very practicable for me to return to India by way of Brazil." For the next few years his letters and his addresses throbbed with his desire to go to India. It was a cross for him to carry to realize that though he wanted to return to the Orient, God wanted him in America. There was no known reserve in his consecration, so with the full fervor of his being he said, "Not my will, but thine, be done."

LUTHER RICE

Advocate of Missions and Christian Education

The Last Days of Luther Rice

Rice never spared himself. He served until he could serve no more. He had injected the dynamic of his enthusiasm into the Baptist denomination. Under his constant urging and pleading they had risen from a scattered folk to a people that had considerable influence. Though only in middle life, his constitution began to break, and his periods of sickness were prolonged.

He went on a tour in the South in 1836 to solicit funds. While traveling through South Carolina he was taken ill near Edgefield. At first he thought that he could throw off the illness and go on. His great frame was weakened by exposure. His marvelous constitution had spent itself. God was calling his servant home.

How sad is the picture, and how inappropriate seems the setting for the death of this great man. There were no sorrowing friends at the bedside. No loved ones gathered to hear his last words. There were no children to mourn, and there was no wife to lament. The great leaders of the denomination knew not that he was stricken, so there was no gathering at the bedside of his missionary brethren to give him comfort; not even a representative of the college, which he had founded, and for which he sacrificed his all, stood near.

In the quietness of a humble home he lay. His body grew weaker. He called to him the man of the house and gave all that he had to Columbian College in his last will and testament. He said, " Send my sulky, and horse, and baggage to Brother Brooks, with directions to send them to Brother Sherwood, and say that all belong to the college."

Luther Rice died at the home of Doctor Mays, September 25, 1836. He was buried at Point Pleasant Church, Edgefield District, South Carolina. Dr. J. L. Hill tells us that it is a lonely grave in a spot seldom trod by the feet of men.

A Great Advocate for Christian Education and Missions

Over his grave is a marble slab erected by the Baptist Convention of the State of South Carolina. On this slab his friends had inscribed many facts of his life.

Born March 25th A. D. 1783. Died Sept'r 25th A. D. 1836. Beneath this marble are deposited the remains of Elder Luther Rice. A minister of Christ of the Baptist Denomination. He was a native of Northboro, Massachusetts, and departed this life in Edgefield District, S. C. In the death of this distinguished servant of the Lord, is a great man fallen in Israel. Than he, perhaps no American has done more for the great Missionary Enterprise. It is thought the first American Foreign Mission, on which he went to India, associated with Judson and others, originated with him. And if the Burmans have cause of gratitude toward Judson, for a faithful version of God's Word, so they will through generations to come arise up and call Rice blessed, for it was his eloquent appeals for the Heathen, on his return to America, which roused our Baptist Churches to adopt the Burman Mission and sustain Judson in his arduous toils. No Baptist has done more for the cause of education. He founded the Columbian College, in the District of Columbia, which he benevolently intended, by its central position, to diffuse knowledge, both literary and religious, through these United States. And if for want of deserved patronage that unfortunate Institution, which was the special subject of his prayers and toils for the last fifteen years of his life, fail to fulfil the high purpose of its founder, yet the spirit of education awakened by his labors shall accomplish his noble aim. Luther Rice with a portly person and commanding presence, combined a strong and brilliant intellect. As a theologian he was orthodox, a scholar, his education was liberal. He was an eloquent and powerful preacher,

a self-denying and indefatigable philanthropist. His frailties with his dust are entombed, and upon the walls of Zion his virtues engraven. By order of the Baptist Convention for the State of South Carolina this monument is erected to His Memory.

Dr. Daniel G. Stevens gives another tribute to Luther Rice in his book " The First Hundred Years of The American Baptist Publication Society." He writes

The origins of the Society were most intimately connected with the educational work in the denomination which was quickened to vigor by the return of Luther Rice. Rice conceived his God-given commission in the largest possible terms.

When Dr. J. L. Hill reviews the life of Rice he writes, " His greatest work was in unifying the scattered Baptist churches, and in developing an entirely new denominational consciousness." Doctor Hill then adds that the verse, " The zeal of thine house shall eat me up," could well be said to typify his life. To these testimonies many more could be added. In the address of Dr. W. B. King on February 22, 1921, at the centennial of George Washington University, he said, " We salute Rice today as our Founder."

Time erases many a man's name. As the years come and go some men sink into oblivion, and others stand out in bolder retrospect. Luther Rice's name is emblazoned high in Baptist history. The faster the days rush by the more and more prominent grows his contribution to the Baptist cause. The fire of his eloquence and the strenuousness of his service bound together the Baptists of America as nothing else has ever done.

III

NATHAN BROWN

OUTLINE OF CHAPTER III

1. Brown born at New Ipswich, N. H., June 22, 1807.
2. Brown's early training:
   (1) Home one of New England piety.
   (2) Attended public school.
   (3) Worked on father's farm.
3. Brown's later schooling:
   (1) Williams College.
   (2) Newton Theological Seminary.
4. Judson's appeal for helpers caused Brown to volunteer.
5. Two years in Moulmein, 1833-1835:
   (1) Fellowshiped with Adoniram Judson.
   (2) Worked on language.
   (3) Death of first boy.
6. Assam work begun at Sadiya on March 23, 1836.
7. After many trials, Brown settled in Sibsagor in 1841.
8. Progress in Assam:
   (1) Outstations established at Gauhati and Nowgong.
   (2) Brown translated New Testament into Assamese.
   (3) Brown also translated hymns, books, and tracts.
9. Brown in America till 1873:
   (1) Joined the Free Mission Society and served as their editor.
   (2) Waited on President Lincoln, with committee, in 1862.
   (3) His home a mecca for missionaries.
10. On January 6, 1873, Brown sailed for Japan.
11. Brown finished translation of the New Testament into Japanese by August 1, 1879.
12. Difficulties of Japan Mission.
13. Brown died on January 1, 1886.
14. A great linguist.

NATHAN BROWN

"Every man heard them speak in his own language."—Acts 2 : 6.

It is unusual for a man to be associated with the beginnings of missionary work in two countries. Most men think that they have given enough if they have served in one country as a pioneer. Nathan Brown had served for many years in laying the groundwork in Assam. Then, in feeble health most of the time, he spent several years in America. Yet it was to Nathan Brown that the Baptist Foreign Board looked when they desired to begin work in Japan. Though he was in his sixty-fifth year Brown answered the call and went to Japan to preach.

Nathan Brown, therefore, was a man of two countries. He translated the Bible into Assamese and Japanese. His name is linked with all the Baptist beginnings in these countries. He answered the call, and he was ready to go to whatever place on the earth the Lord wanted him.

Birth of Nathan Brown

Nathan Brown was born on June 22, 1807, at New Ipswich, New Hampshire. A year after his birth the family moved to a log cabin in Whitingham, Vermont. His parents were both earnest Christians, and members of the Baptist church. His father was a deacon, and he believed most thoroughly that he should rear his family in the fear and admonition of the Lord. Nathan was the eldest of four children. He had one brother and two sisters.

The Browns lived on a farm, and they owned sixty-five

acres. Nathan was expected to do many chores. There was plenty of work to be done, and there were days when it was necessary for him to work for fourteen hours. Weary was the lad many a night when he went to bed.

Early Training

Nathan developed such a fine physique, and became so sturdy that his parents decided to make him a farmer. He surpassed the neighboring boys in the sports of that day. When they attended school a few months in the winter, he always excelled. The boys began to look to him for leadership.

From the time when he was very young Nathan was serious. He was never so happy as when he had a book to read. It is said that one day he sent his brother William off fishing, while he was supposed to plow with the oxen. On the plea that the cattle needed rest he halted them as he read. Books were very scarce, and very difficult to secure, and so he was particularly delighted when he had the opportunity of securing one that he had not read before.

His was a home of strict New England piety. His mother was a woman of gracious personality who impressed her children with her devotion. It is little wonder, therefore, that as a young boy he gave his heart to Jesus. He was baptized and joined the church on August 5, 1816.

In this quiet spot he had much time to think. During the long winter evenings in front of the fire he sprawled. Perhaps he had been helping his father in the woods felling trees. Now before the fire with a book, his mind wandered far and wide. His parents noticed his intense

earnestness for learning, his zeal for knowledge, and so they changed their plans and decided to permit him to go on with his schooling.

Later Schooling

Nathan immediately sought for help. He found an able instructor in a pastor in the neighboring town. In return for this assistance Brown did the work around the minister's home. Such a good teacher did he have that he entered Williams' College as a sophomore when he was only seventeen years of age. Three years later he graduated from college as the valedictorian of the class. When he gave his valedictory message he struck a missionary challenge.

America at this time had just heard from Judson. They learned with great gratitude that he was alive, but were grieved to hear of his terrible prison suffering. To speak, therefore, of becoming a missionary, or even of the appeal of missions was to conjure with the imaginations of people who immediately pictured imprisonment and death.

Brown's first task after his graduation was to seek employment in order that he might pay off his college debts. He secured a position as teacher in Bennington, Vermont, which he held for two years. In 1829 he went into partnership with James Ballard. They had for their purpose the establishment of a seminary at Bennington. On May 5, 1830, he married the sister of his partner, Miss Eliza Ballard. They both taught in the seminary.

Judson's Appeal Caused Brown to Volunteer

In the late fall of 1830 they moved to Brandon, Vermont, where he became editor of a weekly religious paper,

The Vermont Telegraph. The earnestness of his Christianity appeared in this paper. Even at that early date he did all in his power for the temperance cause. He fought valiantly the destructive forces of strong drink. He also placed in his paper bits of missionary information. Judson was now writing to America of the tremendous needs of the great heathen empire. In one of his letters Judson made a strong plea for more workers. After Brown and his wife had read this appeal they said, " We cannot think of staying back."

Once they had made their momentous decision they sought to answer the call. First, Brown wrote to the Baptist Foreign Board of their willingness to go. God had been dealing with them. God had been leading them into wider fields of service. Now God used the appeal of Adoniram Judson to be the final force that swayed the Browns into missionary work.

He resigned from his editorship in January of 1832, and entered Newton Theological Institution. He wanted to fit himself as well as possible for the task that lay before him. He was a very conscientious man. He sought always to do everything that was required of him.

A few months after he entered the seminary he was ordained at Rutland, Vermont. He had held many consultations with the Foreign Board. He and his wife were appointed as missionaries to Burma. Their little daughter, Dorothy S. Brown, was only six months old when they started. Mr. and Mrs. Webb and Miss Harrington went out with them to Burma. They sailed from America on December 22, 1832.

To the great delight of the travelers two of the sailors were converted on the journey. When they reached Cal-

cutta they were baptized. The prayer of his life was being answered. He had reached India, and was now in the work to which God had called him.

William Carey was still living. Brown enjoyed fellowship with him and his Serampore associates for a while. How wise was the counsel and how thoughtful the advice that this pioneer of all pioneers gave to young Brown. In the years yet to come, in the loneliness of his life in Assam, some of the wisdom that Carey had imparted to him proved to be a great solace and a help.

Two Years in Moulmein

On June 15, 1833, he met Judson at Moulmein. Here was the opportunity to thank this great man for his influence, to bring joy to Judson's heart by telling him how it was his appeal that finally brought Brown to India. In writing of Judson, Brown recorded: "He was a little reserved at first. I find him to be a very pleasant, companionable man. Our little daughter calls him grandpa."

The all-important primary task was to learn the language. Brown was a natural linguist. He studied very assiduously several hours every day. He went among the people in the bazaars that he might pick up the idiomatic expressions. He attended the public worship services and heard Judson preach. He left nothing undone in his determination to learn the Burmese. In the two years of his sojourn he had picked up a vocabulary of two or three thousand words. He had translated some hymns into the native tongue. When, many years later, he returned on a visit he could understand it and teach it.

He was also busy in distributing gospel tracts. He gave these out in the bazaars, and at the great religious

gatherings. He made a trip, with some companions, up the Irrawaddy to Ava. This was a truly missionary tour, for in both going and coming he preached and gave out many tracts.

The time had come, however, for an enlargement of the work. Great fields of opportunity lay all around, but the missionaries had been handicapped because of lack of workmen. Now two events of great significance occurred, and these made it possible to make a great advance. First was the arrival in December of 1834 of eleven new missionaries. Second was the letter of an English officer. Captain Francis Jenkins was commissioner of the governor-general of India for Assam. In 1834 he wrote a letter to the English Baptist missionary Rev. W. H. Pearce, in Calcutta. He urged that the American Baptists send missionaries into Assam. To further the cause Captain Jenkins agreed to pay one thousand rupees in aid of the mission on the arrival of the first missionary, and also to give another thousand rupees toward the establishment of a printing-press.

This entire matter was referred to Judson. He sent a report on to the Foreign Board, and in writing of Brown he said:

> Brother Brown is excellently well qualified to take the lead in this great and important mission. My heart leaps for joy and glows with gratitude and praise to God.

This letter and its promise of wider fields of influence greatly pleased the Board. They had talked over many times the possibility of entering China. The exclusive policy of the Chinese government was keeping the missionary out. Perhaps, this was the leading of God. It

might be possible for the missionaries to join the caravans that yearly passed through into China, and so they could plant Christianity in the Celestial Empire.

The Board, therefore, voted to proceed, and they gave authority to the missionaries in Moulmein to carry out their plan. It was determined that Mr. and Mrs. Brown and Mr. and Mrs. Cutter should proceed at once into Assam, and start a mission at Sadiya. They must first go to Calcutta and there embark for their long journey by water and by elephant to their destination.

Sadness came into the home before they left for Calcutta. The cross of sacrifice had to be born. The angel of death came into their home and took their second child, a little boy. They went to the graveyard of missionaries and missionaries' children. There they buried their boy in Burma. It was but a little grave, yet it kept alive in their hearts a love for Burma, for there they buried their own.

Assam Work Begun at Sadiya

That same day they started for Calcutta, reaching the city in September of 1836. They must now prepare for a journey of at least four months. They secured three boats; one for each of the families, and the third one for storage and kitchen. They took with them a printing-press, a hundred reams of paper, and other materials for printing. They left on November 20, 1835, on their long pilgrimage.

The country was very beautiful. It was a wonderful trip, but it was tiresome and lonely. They went up the Hoogly River to the Ganges. Then down the Ganges to the broad Brahmaputra, and up that river to their

destination. They went through jungles, and had many exciting experiences. They encountered wild elephants, buffaloes, and crocodiles. They reached Sadiya on March 23, 1836, and immediately began their work.

Sadiya was near the borders of Tibet at the confluence of two rivers. It was four hundred miles north of Ava. It was located in the country of Assam, which since 1826 had been under English rule.

The first plan was to begin missionary work among the Khmatis. Brown found, however, that these people were more to the east, so he gave himself to work among the various tribes of people living in and around Sadiya. He took up the study of the Assamese language. Before coming to this place he had been studying the Shan tongue.

There was so much to do in laying the foundation of the missionary work for this country. Five distinct languages were spoken here. He had to teach the natives how to help him in the building of the school and of their homes. The people were very improvident, and they had the opium habit. Undismayed, Cutter and Brown set to work to do the task to which they had been appointed.

Cutter was the printer, and he soon printed an Assamese and Khmati spelling-book. Brown started in to establish schools in the neighboring villages. The missionaries felt encouraged in the arrival of some more helpers from America. Mr. and Mrs. Miles Bronson and Mr. and Mrs. J. Thomas had started from Calcutta. They had almost reached Sadiya when Mr. Thomas was killed. It was a terrific blow to these Americans to lose one of their number so near to the beginning of his life-work.

Shadows and brightness came into the Brown home. Their third child, Nathan B. Brown, was born on Sep-

tember 8, 1836, and their fourth child, Eliza W. Brown, was born on September 30, 1838. Their daughter whom they had brought with them from America had been their constant companion. Now she contracted jungle fever and died on September 29, 1838. They buried their little girl just outside the village.

Captain Jenkins continued to be a warm friend of the mission. He kept his original promises and helped in many ways. From time to time he wrote directly to the Board making his suggestions and promising to do his share in any new venture. In 1838 he gave five hundred rupees toward the replenishing of the fonts of type, and he agreed to give five hundred more when the Board should appoint a superintendent of the schools.

Everything was progressing. There were no conversions, but there were many inquirers. Bronson had gone to work among the Sinphos to whom he had been especially designated. The Cutters had gone to Calcutta on account of their health, and the Browns were alone. Suddenly disaster broke out. The Browns lost all they had, and they were forced to move to Jaipur.

The Khmatis started an insurrection. They were a powerful tribe, and had been very angry when the English took over the country. Now they made an attack on Sadiya on the night of January 28, 1839. Brown and his wife heard the war-whoop at three in the morning. They caught up their two babies and hastened to the English stockade for protection. The savages were attacking with battle-axes, knives, and spears with poisoned ends. They continued their warfare into all of the surrounding villages. Missionaries, soldiers, and all moved out of Sadiya to Jaipur, which town became their new headquarters.

Sadiya became a deserted village. It was abandoned "to tigers and jackals."

The heart chords were again strained to almost the breaking-point. Again the mother was called on to leave the grave of her child. The Browns were paying a tremendous price that the people of Assam might hear the gospel. It is only when "Zion travaileth that she brings forth her children." Surely these missionaries were in travail, and so the work in Assam received the infilling of the Spirit.

There was a group of the missionaries together for a while in this town of Jaipur. The Bruces, the Cutters, and the Browns enjoyed the sweetness of Christian fellowship. Cholera broke out that summer among the natives and took a tremendous toll. Nevertheless, these men continued bravely on. Brown had completed the translation of the Gospel of Matthew. Cutter had procured new type and immediately began to print the books and many tracts.

How hard it was to hear the news brought to him by an English soldier. The English captain who had charge of the district in which Sadiya was located had reported that he had found the grave of his girl opened, but that he had filled it again. Once before this same thing had occurred. Six months after they buried Dorothy her father had gone to her grave. He found it opened, the body untouched. Robbers had been seeking valuables. He determined to bury her at Jaipur. He went to Sadiya to get her body. To his horror he found that the grave had again been rifled. Now, he took his dead child to Calcutta, and when Mrs. Brown returned to America she had her first-born buried in the family lot.

NATHAN BROWN, D. D.
Missionary, Linguist, Translator

A still greater trial was ahead of them. Their boy, Nathan, though four years old, was unable to walk. Due to sickness he was a cripple. A little while later he developed blindness in one eye. The parents determined to take him to Calcutta to see what could be done. Mrs. Brown set out on the eight-hundred-mile journey with her poor sick boy. The thing that scared her most on the journey was the alligators. She saw hundreds of them. The trip was without avail. The physicians said that there was no hope for the boy. They therefore sent for the father.

Nathan Brown had been rapidly growing weaker. Jungle fever had eaten into his frame. The death of his children, the sickness of his boy, and the poor health of his wife had aged him a great deal. When he came to Calcutta to take his family back to Assam he looked old. His hair was white, though he was only thirty-three years of age.

They brought their boy back to the hills, but he suffered all the time. In January he was not even able to crawl across the floor. Finally, his poor, pain-wracked body found rest. He passed away on February 11, 1841 and they buried the little wasted form there in Jaipur among the trees.

Brown had eagerly looked forward to the time when he could baptize his first convert. He had built a zayat on the side of the road and sought in every way possible to bring the people to accept Christ. Nidhi had been in the school in Sadiya, and he had followed the missionaries to Jaipur as a printer's apprentice. The lad was now fourteen. He had received Christ into his life, and he was baptized.

Brown Settles at Sibsagor

A tour of inspection he combined with a trip seeking medical aid. He went to Sibsagor to see Doctor Furnell. This was a city of five thousand people, the center of a hundred villages, and the new capital of Assam. The spot was healthful, and so he was determined to move there. Folks were leaving Jaipur as they had left Sadiya. This capital city of Sibsagor became the new headquarters of the Assam mission in 1841. On March 9, 1845, the Baptist church was organized there.

"After almost six years," wrote Brown, "a new and blessed era was opening." The gospel message was being heard with much more heed. The translation of the Scriptures was proceeding at a more rapid pace. The missionaries were having more facility in the use of the native language. The English officers were aiding more than they had ever done. When Captain Hannay had left Sibsagor he had given the mission his brick bungalow to be used as a printing establishment and the home of the printer. In Professor W. Gammell's book on "A History of American Baptist Missions" he writes,

> It may indeed be questioned whether, in any other missions, so liberal contributions have been made and so uniform and generous interest has been manifested by the English residents of the country.

The English doctors served the missionaries without pay.

Mrs. Brown had become so frail and weak that she left for America with the children in 1845. She was so thin, so worn, and so changed after the fourteen years of her being away from America that her own people hardly

knew her. Everywhere she went she created a sensation. Very few people had seen a missionary's wife return to the United States alive. She pleaded for hours for Assam, and they listened with bated breath to her story. Her audiences felt the thrill of her life when she told them of the wars, of ravages of disease, of the ignorance of the people, and of the graves of her babes in that country. They gave of their money. They volunteered with their lives. They wanted to follow in her train. She sailed in October of 1848 for Assam, leaving the children in America.

Meanwhile, the work had been prospering in Assam. Brown was making many tours, mostly on foot. He was going from village to village proclaiming the everlasting gospel of Jesus. Sometimes Nidhi went with him, and at other times Bronson, who was now working in the Naga Hills, accompanied him. The people were glad to hear the messages, though the heathen priests were proving themselves very hostile.

Assam has a territory as large as New England, and a population of about seven million. Dr. J. C. Robbins in his book, "Following the Pioneers," writes:

> Assam has been called a pocket full of gold—a pocket hidden in the folds and wrinkles of the mighty Himalayas. The beautiful fertile valley has never known a famine. To the church it is a challenge to bring to waiting millions the knowledge of Jesus Christ. The plains of the Brahmaputra River constitute the heart of its wealth. The valley is four hundred miles long and about sixty miles wide . . . four hundred thousand acres are devoted to the cultivation of tea.

Another writer says, "It is inhabited by various tribes besides the Assamese, of which the most important in our

history are the Garos, the Nagas, the Mikirs, and the Bengalis."

God was blessing the work. People were finding Christ. The missionaries had organized the First Baptist Church of Assam with the three branches at Gauhati, Sibsagor, and Nowgong. In 1846 Brown baptized twenty people. He had translated the entire New Testament; he was now busy revising it for the second edition. That same year Cutter and Brown started a new monthly religious journal, *The Rising Dawn.*

He was a great linguist. The mere reciting of his intellectual feats in Assam alone are evidence of that fact. By the year 1850 they were using a hymnal of one hundred and eighty-two hymns, one-half of which Brown had either written or translated. He wrote a Life of Christ in the Assamese. He translated a good deal of Pilgrim's Progress. He was ever busy with his Bible work. He revised his translation of the New Testament four times. He sought to give people various parts of the Old Testament also.

The time had come now in the life of the mission for several changes. There must be adopted a policy of expansion if the people were ever going to hear the gospel. A native ministry might be trained. Most important of all, an ever-growing responsibility on the part of the new converts for the evangelization of Assam, must be developed.

Even in that early day Brown was a firm believer in a native ministry. Concerning this matter he wrote, "I believe in the plan of sending in native laborers as fast as converts shall be raised up and qualified." He had seven natives appointed as assistant pastors in 1851. At

this time the three Baptist churches in Gauhati, Nowgong, and Sibsagor were organized into the Baptist Association of Assam.

Mrs. Brown proved a loyal and efficient helper. She began teaching the women, though they told her "we have no souls." She determined to adopt formally some of these Assamese girls. She took six to start with though the number soon increased to fifteen. Friends in America took care of the expense of clothing and feeding these girls. All of these girls were ultimately brought to Christ.

Doctor Peck and Mr. Granger were sent out by the Foreign Board to hold a conference of the missionaries in 1853. Mr. Brown attended the conference which was held in Calcutta. There were about twenty missionaries who gathered to discuss their whole task, but primarily that of starting work at Bassein. He was sick with fever on the journey, and he also suffered a great deal from erysipelas. However, he was cheered to meet again with his brethren. He had stopped on his journey at the grave of his boy. He wrote to his wife that it was well kept.

He was chosen chairman of the committee which was asked to render a report on the schools. In the official records it is noted that he suggests the training of the ministry. The report continues:

> the teaching of native English to such theological students and translators as could obtain a thorough mastery of the language. The time will come when the entire missionary field will be left to the resources of the native church with a native ministry.

The conference continued for six weeks. Brown stayed through, finally returning to his station after an absence

of five months. While he was away the scourge of cholera had broken out and had slain thousands of the natives. Mrs. Brown had given herself so unsparingly to relieving human suffering that her husband found her sick and worn out when he reached home.

In 1854 Peck paid him a visit. He was very much pleased at the work that he saw and at the general condition of the Assam Mission. This was a year of blessing. There were many baptisms. The attendance at the mission schools increased. Just a little while previously Rev. G. C. Dauble, a Lutheran missionary to Assam, was converted, baptized, and became a helper at Nowgong.

Time had made its ravages on Nathan Brown. He had been a missionary for twenty-two years without a vacation. He was not yet fifty years of age, but his health seemed to be shattered by the exposure of his many trips and by the many diseases that had sapped his strength. In 1852 Cutter closed his work with the mission, and the work of the printing-press fell on Brown. All things seemed to make it imperative that he and his wife take a long rest. Brown had sprained his right shoulder, and for several months he had been under the care of a physician at Gauhati. When he reached home he found that the right lung of his wife was inflamed. She wrote of him at this time, "Mr. Brown is infirm, nervous system shattered, crippled in his right arm, diseased in his eyes, he wears continually a dark shade." His old alma mater, Williams College, conferred on him the degree of D. D. He wrote and thanked them and then said "that he wanted his friends to call him just 'Mr.'"

The doctors had made their decision. He must leave Assam, and it was very doubtful whether he would ever

return. On February 12, 1855, they started. Concerning this leave-taking he wrote:

> One of the hardest partings I ever experienced. If God in mercy restores my health so that I can again be useful, I will return and labor till life ends with all my heart.

The other Assam missionaries were saddened as this first pioneer left them.

Brown in America, 1855 to 1873

The Browns went to Calcutta, and from there they embarked for England. When they went on board the vessel on April 16, 1855, the missionaries who were present thought that they would die at sea, they looked so weak and feeble. God had other tasks for them to do. The sea-voyage improved their health, and they arrived in Boston in September after being away from America for twenty-three years. They spent several months in Philadelphia, lovingly cared for by friends.

Both of them were now in great demand for missionary addresses. Brown was grieved over the disputes arising between the missionaries on the field and the Board. He urged a return to simpler methods of missionary administration. He finally withdrew entirely from the Missionary Union and joined the Free Mission Society. The chief matter of dispute was regarding the amount of power that ought to be vested in the missionary. Brown and others of his contemporaries felt that the Board was too dogmatic and did not give the missionaries enough privileges, that the Board made it impossible for a man to use his own initiative.

His first task in America was that of editorial work

with the *Journal and Messenger* in Cincinnati. This he took over in 1856. He soon, however, discovered that the work of the Free Mission Society was more in accordance with his own beliefs, so he joined them. He became associate editor and later editor of their paper *The American Baptist*. Still later he became the corresponding secretary of the Society.

The Free Mission Society was organized as a result of the agitation over slavery. Several of the missionaries joined this Society as a result of some of the decisions of the Calcutta Conference in 1853. There had been added to its platform the statement, " Christian missionaries are the servants of Christ and not of man." As the Society continued to grow it developed several characteristics, though it clung tenaciously to its fight against slavery.

Brown, though still in feeble health, rejoiced in being able to assist in this crusade. He was a strong abolitionist. He wrote, " Even pagans despise the hypocrisy that utters no word of sympathy for three millions in chains at our threshold." He was glad, therefore, to serve on a committee of three to wait on President Lincoln. In December of 1862 they called on the President and were kindly received. They presented a memorial to him, asking that a proclamation be made freeing the slaves. Later, in writing of Lincoln's tragic death, he said, " Every coming generation will possess higher and nobler views in consequence of Abraham Lincoln's grand career and glorious death."

A universal language was one of the great objectives of his life. After the laying of the Atlantic Cable he said: " The languages of Babel have had a long reign, but their successor is nominated. English is the candidate

in whose favor all the probabilities center." He thought and taught that the first essential step was a universal alphabet.

The Brown home was a place where missionaries going out and coming home could usually be found. Mrs. Brown was a very gracious hostess, and she delighted in spreading good cheer among this body of Christians who had surrendered their all to bring in the kingdom of God. It was a gracious service, and one that must have brought much joy to these Christian people to fellowship with these pioneers who had given so much for God.

In February of 1867 Mrs. Brown sustained an accident. She fell, and as a result she was crippled for months. Jungle fever and constant anxiety over her children had taken their toll of her body. Her last two years were years of suffering. It was blessed relief, therefore, when God called her home on May 15, 1871. She died without a murmur. Her best friends scarcely realized the acute anguish that she was suffering. To the last she was cheerful and helpful.

Brown Sails to Japan

The causes of the division of the Baptist forces had nearly all been healed. At the May Meetings of 1872 the two Societies were again merged into one. The Free Mission Society had established a mission in Japan and had sent out Rev. J. Goble as their representative. When the combined organization faced their whole task they decided to strengthen the work in Japan. They appointed Nathan Brown to accompany Mr. Goble back to Japan.

At this time Brown was sixty-five years old. He had

applied to the Board to be able to return to India. It was thought by the physicians that he could not endure the heat. They gave their permission, however, for this Japanese voyage, feeling that the climate there could be endured. He wrote, "If I can live ten years and can give the Japanese the New Testament, and can see a Baptist church of fifty members in Yokohama, I shall feel that it has paid to send me out." Because of his great linguistic ability the Board was eager for him to go.

He married Mrs. Charlotte A. Worth Marlit on July 24, 1872. They left New York in November, and on January 6, 1873, Rev. J. Goble and family, Mr. and Mrs. Brown, and Mrs. Brown's two daughters left San Francisco for the Orient. They landed in Yokohama and took up their residence on the bluff overlooking the bay. Rev. Goble had been a missionary in Japan under the Free Mission Society, but he had built no chapels, or residences, and secured no disciples. It was therefore like beginning new work.

Translation of New Testament into Japanese

His task was awaiting him. Brown immediately set to work to translate the New Testament into Japanese. He wrote concerning this to his daughter:

> I find that my having translated the New Testament into Assamese is of incalculable benefit to me. I have always Judson's version at my side. Although I have studied the New Testament so much, it grows brighter and brighter to me every time I go over it.

By August 1, 1879, the whole of the New Testament was in print in the Japanese language, the first published translation of the New Testament into Japanese.

Difficulties of Japan Mission

Despite his age, Brown and his wife attacked their new task with much vigor. Goble had closed his work with the mission a few months after he arrived, so the Browns were alone. They first established a Sunday school and built a small chapel. A fire broke out in 1875, and the chapel was burned, so that they had the task of building another. Once in a while there was a small earthquake, but they kept continually at work.

In his first few years in Japan two events occurred that greatly cheered the old man. One was the birth of a son. Nathan W. Brown was born on October 22, 1877. The other was the arrival in Japan of his grown-up son to take charge of the printing. This latter event was especially helpful to the work of the mission. The work of giving tracts and Scriptures to the Japanese now began in earnest.

Languages were always a source of constant study for him. Before leaving America Brown had helped to organize the American Philological Society. He was president of this Society as long as he was in the United States. He was ever searching and seeking to bring about a unification of languages.

The recital of his translations into Japanese is marvelous when one considers his age, and his many physical infirmities. During the years of 1875-1877 there were a million pages of Scripture printed. He had the honor of translating part of the Old Testament as well as all of the New. He wrote many tracts, and planned to produce a great deal of Christian literature. Before he died a song-book was printed with three hundred hymns. Some of these were hymns which he had written himself.

The work at first developed very slowly. They were blessed, however, in reaching an Episcopal clergyman with the Baptist gospel. Rev. J. T. Doyen had left England in 1859 to take charge of a boy's school in China. During the next few years he was part of the time in China, and part in Japan. In 1873 he was baptized, joined the Yokohama church, was ordained, and was appointed missionary of the Union.

"After eight years," his daughter writes, in her book, "The Whole World Kin," "he had baptized seventy-one Japanese." There was much disappointment and many hardships. Some of the Baptists in America began to question the wisdom of this mission to Japan, and suggested that it be closed. In 1882 cholera broke out and took a frightful toll of life. Financial conditions became severe, and Brown and his wife felt the limitations of a straightened missionary treasury.

Death of Nathan Brown

He had passed his seventy-seventh birthday. He had suffered many afflictions. As he heard of this friend and that friend departing to be with their Lord his thoughts turned toward heaven. He had much that he planned yet to accomplish, but he realized that he was approaching his end.

In November of 1884 he had an attack of muscular paralysis from which he suffered a great deal. He grew better after a while though he had attacks of malaria as well as muscular trouble. He was growing feebler and weaker. During the next year he found it more and more difficult to hold a pen, for his hand was benumbed.

The joys of the life of eternal bliss were beginning to

dawn in his soul. As the old veteran of the Cross neared his end he had the joy of seeing his grandson. Many of the little daily joys again came into his life. He could well testify, " In the evening time it shall be light."

Nathan Brown died on January 1, 1886, at his home in Japan. His last days were very peaceful, and he just " fell asleep in Jesus, oh blessed sleep." He had given instruction concerning the inscription on his tombstone, that the marker over his grave should be inexpensive. It reads,

IN MEMORY OF NATHAN BROWN

AMERICAN MISSIONARY

Born June 22, 1807
Died January 1, 1886

God Bless the Japanese

A Great Linguist

The tasks that he had set for himself were more than realized before he died. There were eight Baptist churches with a great many more members than he had hoped. Schools, printing-presses, doctors, and nurses were all at work in Japan. The workman had gone home, but God's work goes on. His work was over. He talked often during the last days of the beauty and glory of heaven. He now stood before the great Arbiter of human destiny. To him assuredly did the Master say, " Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee a ruler over many things: enter thou into the joy of thy Lord."

IV

HENRIETTA H. SHUCK

OUTLINE OF CHAPTER IV

1. Henrietta Hall born October 28, 1817, at Kilmarnock, Virginia.
2. Miss Hall baptized September 2, 1831, by Rev. J. Jeter.
3. Events of 1835:
   (1) She married Rev. J. L. Shuck on September 8.
   (2) Public dedication as a missionary on September 10.
   (3) Sailed for China on September 22.
4. The Shucks met Doctor Judson in Moulmein in February, 1836.
5. Mrs. Shuck began the study of Chinese at Singapore, and continued at Macao.
6. In Mrs. Shuck's home at Macao:
   (1) Never well, but her sickness made her more spiritual.
   (2) Entertained Baptist missionaries from Bangkok, Siam.
   (3) Taught a few Chinese children.
7. As a result of the treaty of 1842 there were five Chinese ports opened to foreigners.
8. The Shucks moved to Hongkong in 1842.
9. The first year at Hongkong:
   (1) Land given for mission by the English Government.
   (2) Fourth child born in spring of 1843.
   (3) She worked among Chinese children, and English soldiers' wives.
10. The treaty of 1844 of China with the United States gave the Shucks government protection.
11. Mrs. Shuck always frail; died when only 27 years old.
12. The first woman missionary to China.

HENRIETTA H. SHUCK

"In thy presence is fulness of joy;
In thy right hand there are pleasures for evermore."
—Psalm 16 : 1.

Birth of Miss Hall

Henrietta Hall was born in the village of Kilmarnock, Virginia, on October 28, 1817. Her father was Addison Hall, a very successful lawyer. Her mother was a daughter of Colonel Elias Edmonds. Her parents were both members of the little Baptist church at Morattico.

In this humble Christian home Henrietta was carefully reared. The family Bible was daily read. The family altar was a daily observance. There was a spirit of real sincerity and genuine devotion to Jesus in the home. Thoughtfully and prayerfully the realities of the Christian religion were imbedded in her soul. They took her to church that she might hear and know the truth. Her parents pleaded with God for her conversion.

Mr. Hall believed that girls should be educated. In this respect he was ahead of the average person of his day who thought that schooling was only for boys. He taught his daughter; when Henrietta reached fourteen, however, he sent her to a school at Fredericksburg taught by Mrs. Little.

Henrietta made friends everywhere she went. She was a kind-hearted, lovable girl. She was so frank, open, and honest that her classmates loved her. She proved to be a good student, being blessed with a good mind inherited

from parents who were above the average in intelligence. Henrietta was very conscientious and studious. She sought in both her class work and in her general deportment to be a credit to her parents.

The influence of her Christian home and of the church was constantly with her. When a revival was started in 1831 she became very much concerned about her soul. She was such a slip of a girl, and so young that most of the folks did not pay much attention to her. Her parents realized her condition, and they were very solicitous for her welfare.

Baptism of Miss Hall

The Baptists held a camp-meeting in this part of Virginia in August. Henrietta was converted, and on September 2, 1831, she was baptized by Rev. J. Jeter and became a member of the Morattico Church. She often said afterwards, "How well I remember that day, that precious day of baptism." Her father had taken her out of school to have her attend this revival meeting. It was always a source of joy to him in after years to recall the fact that he had been more concerned for Henrietta's spiritual welfare than he had over her mental development.

Just a few months later, on December twenty-sixth, her mother died. In the midst of her sorrow, the joy of her fellowship with Jesus sustained her. Her greatest solace was that she had been converted before her mother died. Many a tear she shed, however, and she said over and over her mother's last message to her, "Prove faithful to your Creator, and meet me in heaven."

Two important tasks confronted her. One was that of

acting as mother for her motherless sisters and brothers. Though she was only fourteen, she was the eldest, and the five other children looked to her. The important task was that of winning these children to Christ. She felt that God had laid on her the work of bringing these young children into his fold. She never ceased night and day, praying for them, talking to them, and writing to them of their need of Jesus.

In the year 1832 her father left the practise of law and entered the ministry. Henrietta was delighted with that change, for she had still more to do for her Master in helping her father in his work. Three years later he was appointed the general agent of the American Colonization Society. He moved with his family to Richmond where Henrietta, her father, and her stepmother joined the First Baptist Church.

Miss Hall entered into the work of the church in Richmond with her usual zest. She became one of the teachers in the Sunday school. She entered the female seminary in Richmond where she was taught by the Reverend and Mrs. Keeling. As her love increased for Mrs. Keeling she wrote to her concerning her interest in missions:

> The cause of missions, dearest teacher, lies near my heart. I feel greatly for the poor dying heathen. The sincere prayer of my heart is, O that I were qualified to become a missionary of the Cross!

Events of 1835

Mr. J. L. Shuck met Miss Hall soon after she moved to Richmond. He was a student in the Virginia Baptist Seminary, and he was under appointment of the Foreign

Board of the Triennial Baptist Convention. He was planning to sail for the Orient in the fall of that year, 1835. Would Henrietta marry him? She was not yet eighteen years of age. It probably would mean leaving home, her best friends, and America's shores forever. Her heart had gone out to the heathen dying in the darkness of sin ever since her conversion. Here was her glorious opportunity. She accepted the offer, and was married on September 8, 1835.

Two weeks later Rev. and Mrs. Shuck sailed for China. Never were fourteen days more crowded with preparation for departure, and with good-byes. First, was the solemn dedication of themselves to God's work. This service was held on the evening of September the tenth. The old First Church was crowded that night. Two couples knelt as the prayer of consecration was offered. Rev. R. D. and Mrs. Davenport had been designated for Siam, and the Shucks for China. Many an eye was wet with tears, and many a person sought hard to swallow the lumps that were in their throats as they saw this fragile young woman, scarcely yet blossomed into womanhood, kneeling with the ecstatic joy of a vision splendid in her mind.

The next day they started for Boston. There they went on board the Louvre, the ship that was to take them on their long journey. There were several missionaries going out to the East on this trip. Dr. Howard Malcom came on board under the instruction of the Triennial Convention. The Baptist Board was sending him out to visit their missions in the East, to study conditions, and to report progress. Eleven ordained ministers were sailing on this vessel as messengers of God's eternal love.

Mrs. Shuck's heart was filled to overflowing. Her

father and her stepmother had accompanied her to Boston. The most difficult task lay ahead of her. She must say farewell to father. He had been her confidant. They had understood one another very thoroughly. For the last four years there had grown up a most intense affection; the one for the other. In writing of it Henrietta said: "I love as deeply as a daughter can love her father. I love all my dear friends, but I love my Saviour better."

When she went on board the steamer she handed her father a copy of the New Testament with her letter inside. He gave her a beautiful Bible. She discovered a letter to her written by her father. He wrote:

> God will not speak audibly in your ears, and you will have to receive his communications through the medium of his word, his servants, and by his Spirit operating upon your heart, and moving you in the path of duty. One thought impress on your mind, and that is, that you have enlisted for life, and that unless extraordinary Providence shall otherwise indicate, you are NEVER TO RETURN TO AMERICA—NEVER, unless the Board here shall advise and require it.

The Louvre left Boston harbor on September 22, 1835. In Rev. J. B. Jeter's book "A Memoir of Mrs. Henrietta Shuck" is the record, "Mrs. Shuck was the first female missionary from America for China." She was leaving this country to go to a land where missionaries were forbidden to enter. She wasn't eighteen as yet, still she was glad to go. She afterwards wrote of how plain it came to her that she would never return to America.

The vessel had scarcely cleared the harbor and started on its long journey before Mrs. Shuck became seasick and took to her cabin. She spent many days and nights in agony. The lapping of the water on the boat, and the

broadness of the Atlantic had no charm for her. She wrote a little later, " A sea voyage is clothed in terror for me." Weeks passed, and still no land in sight. The Louvre made only about seventeen miles an hour as it sailed on to its destination thousands of miles distant.

Their first night on heathen soil was at Kedgeree, a village south of Calcutta. How good it seemed to be on solid ground again after having been tossed about by the ocean for over four months. Yet their minds were filled with many things. They had come to the Orient in obedience to God's command, but what was real missionary work like?

The next day they embarked and sailed to Amherst. Here she stood near the hopia tree and looked at the grave so sacred to Baptists—Ann Hasseltine Judson. She had paid with her life that Burma might be redeemed. Would that be the price required of Henrietta? Would she also be buried in foreign soil, and to her grave would folks come to view, and to think. So queried Mrs. Shuck as she looked at the graves of Ann and her little child.

The Shucks Meet Adoniram Judson

Before leaving India they had the joy of meeting and fellowshiping with Adoniram Judson. The Shucks spent a week in Moulmein visiting with the missionaries and receiving many valuable suggestions. It was to Judson, however, that they turned as the greatest of them all. It was his counsel and advice and the earnestness of his consecration that impressed them the most.

They must go on. They sailed on the Louvre to Singapore. On this part of their journey the sailors grew

alarmed for fear of pirates. They had no such encounter, however, but reached that city on March 31, 1836. Here they hoped to make their home for two or three years while they studied the Chinese language.

Singapore is near the equator; but at this time it was said to be the healthiest place in all of western Asia. Mrs. Shuck wrote of this city: "Delicious fruits of various kinds grow here. The best pineapples and oranges can be obtained here." There were more Chinese in this city than any other nationality. They found that the hundred Europeans were of the very worst type. They were men who were saturated with vice and immorality.

Beginning the Study of Chinese

Mr. Shuck started to learn the Malay language which Henrietta described "as the most simple of all languages." By early summer he could converse in the Malay tongue. Then securing a Chinese teacher they began to study the Chinese language. At this task they spent almost five hours a day.

The vessel that had been their abiding-place for so many months left Singapore for America. How like the Pilgrims, they must have thought, as they saw disappear from their sight the one material connection that bound them to their country and their home. They had come in response to the Great Commission, and they were willing to follow even unto the end.

In Mrs. Shuck's Home at Macao

In the fall of that year they left Singapore for Macao, where they arrived in November. The only Chinese port open at that time to foreigners was Canton. They had,

therefore, decided to get as near China itself as possible. They settled on this peninsula of Macao which was under Portuguese supervision. Here were about thirty-five thousand Chinese and several thousand Portuguese. The climate was delightful, and they were only ninety miles south of Canton.

Their first child, Lewis Shuck, was born in 1836. Their second boy, Ryland Keeling Shuck, was born on October 29, 1837. The mother now had her hands full—the care of two little children, the welfare of the home, and the constant study of the Chinese. Henrietta was determined to master the language.

One of the first missionary tasks that she attempted was the teaching of the Chinese children. Mr. Shuck had made one trip to Canton to investigate conditions there. They took two Chinese boys into their home, when he returned. One day these two lads came into the house and found Mrs. Shuck in tears. They noticed in her hands the strange things that she called "letters." Thinking that the news in them was sad they started to weep in sympathy. Henrietta had to quiet herself and tell these boys that she was crying for sheer joy. The letters had taken almost a year to reach her, and she was overjoyed to know that some of her friends had been brought to Christ in a revival that was sweeping over Virginia.

Ah Loo had lived in their home for almost a year. He had been their cook. They had taken a great deal of time in seeking to bring him into the full gospel light. He had given evidences of a changed life. Shuck was slow, however, in baptizing him.

At seven o'clock on the evening of January 31, 1837, Rev. and Mrs. Shuck and Ah Loo went down to the water.

The missionary was to baptize his first convert. The first fruits of the mighty army yet to come were being gathered into the fold. Mr. Shuck wrote of this scene:

> I had the privilege of burying with Christ in baptism this willing convert from heathenism, being the first Chinese that was ever baptized within the confines of this vast and idolatrous empire.

The missionaries were often surprised at the customs of the people, and perplexed at the many difficulties encountered. Henrietta wrote to her father of how the Chinese observed their new year:

> They bathe their bodies in perfumed water, dress in their nicest clothes, and remaining at home worship their household gods, and fire off firecrackers. After they have concluded family worship, they go to worship the gods at the temples. All mercantile business is stonped for eight or nine days, during which time visits of rejoicing are made to their friends and relations.

The big problem yet unsolved was that of gaining entrance to China. Ever since they had landed in Macao they had been under the careful scrutiny of the mandarins. The Portuguese officials had also given them some very strict orders. Only a certain class of people were allowed to come to their home, and they were restricted to personal conversations.

The missionaries continued stedfastly in the learning of the Chinese language. They were alone at their task. They were very young, but they had given their all into the keeping of Jesus. He who had brought them thus far would take them to the place where he wanted them to be. So, though at times they grew somewhat restive under the restraints and delays, they went out among the villages talking with the natives, and told to all who would listen the evangel that they had come to proclaim.

At different times missionaries were in their home for weeks. Rev. I. J. Roberts was with them during their first year. Then in 1837 Rev. Dean came from Bangkok to stay with them for his health. Dr. S. F. Smith in his book "Missionary Sketches" writes of these two stations:

> Bangkok, in Siam, and Macao, the stations where labor for the religious welfare of the Chinese was first undertaken, were designed to be points of approach to the empire of China. Some seeds, thus deposited outside of the great field, might perhaps be wafted to the shores and into the interior of China, and the fruit wave on the hills of that dark land of heathenism.

Mrs. Shuck, despite the duties and care of her little ones, was desirous of helping her husband all that she could. She not only spent hours each day with her Chinese teacher, but she also tried to read the Chinese translation of the Bible. She noticed that the word "baptism" was incorrectly translated. The work had been done by men who were Pedobaptists and they had made that word mean several different things, but never the right thing, namely, the immersion of the believer in the water in the name of the Lord Jesus.

Letters frequently passed between Mrs. Shuck and her family and friends. In all her letters there is a deep concern expressed over the salvation of her brothers and sisters. She prayed that all her loved ones might find the peace of God. Her heart rejoiced when news came in 1838 that her sister Susan had been baptized.

Two events of that year 1838 made deep inroads on this little woman. First was the backsliding of Ah Loo. He had gone with Rev. Dean to Bangkok to help in the work there among the Tie Chieu people. While living

there he had gone back to a life of sin. She wrote of this that it hurt her more than even the death of a loved one. The other event was that of the sickness of her husband. They had gone to Hongkong in the spring for his health. In the fall he went to Canton alone to see if he could recover. This left his wife alone with her little ones.

" Were I to search the world," she wrote to her father, " a better climate I could not find than right here." Despite that fact she was a great sufferer. While her husband was away she became so sick that the attendants thought she would die. Her fever seemed to burn up her frame. They lovingly cared for her so that when Mr. Shuck returned she was up again.

There were always Chinese children around her. They had adopted a boy of ten, and he was to stay with them until he was twenty-one. An earnest Baptist in Virginia agreed to pay the expense. She would have preferred to have just girls in her school, but the Chinese were so opposed to the education of girls that she was forced to take both boys and girls. They wouldn't even permit the girls to come until she let it be known that for every boy there must be a girl.

The plan of the school, and the financing of it were very simple. It irked Mrs. Shuck that her work was so limited for lack of funds. She wrote that she now had nine children. Doctor Jeter in his book says: " Every child that came to the school had to be fed and clothed or else they could not come. Each child cost twelve dollars a year for food, and two dollars for clothing." She hoped to secure various churches and individuals in America to adopt one or more of these children by sending sufficient funds to her.

The year of 1840 was one of suffering. Very early in the year the physician had suggested a trip to America for her health. She did not think that she ought to put the Board to such an expense, but she did write that she might take an ocean voyage to Manila. The doctor wrote to her father that he was a medical missionary of the Congregational Board and that he hoped that Mrs. Shuck would visit America. "In Mrs. Shuck," the doctor said, "the Baptist Board has a devoted missionary, and the gospel of Jesus Christ an ardent and faithful advocate." Henrietta sent a letter to her father about the same time: "I would not have you entertain any hope of ever seeing me again."

During all this affliction she did not grow morose, but rather more Christlike. Some said of her, "The afflictions seemed to have sanctified her spirituality." She wrote to her friend, Mrs. Keeling, "I can bless the Lord more for the afflictions of the body than for anything else that I have received from his hand."

The missionaries looked forward with some trepidation to the outbreak of hostilities between England and China. They felt sure, however, that the outcome would be propitious for the missionary, and that it might be the means, under God, of opening the Celestial Empire to the Christian religion. Their purpose in coming to the Orient would then be realized, and the actual work in China would start.

Five Ports Opened by Treaty

War broke out in 1841 between China and England over opium. England was victorious, and as a result the island of Hongkong was ceded to Queen Victoria. The

ports of Canton, Amoy, Fuchau, Ningpo, and Shanghai were opened to British commerce by the treaty of 1842. Dr. S. F. Smith writes:

> The English people began at once to occupy these ports. The American missionaries to the Chinese, who had been stationed at Bangkok and Macao, determined to remove to China, and establish their missions at such of the free ports as seemed the most advantageous and inviting as fields of labor.

The time for the advance upon the world's largest empire had come. The missionaries were ready. They had learned the Chinese language. They had the Bible and tracts printed in Chinese. They could easily pack their belongings and make the short trip. They had instruction from the Board. God had opened the way and prepared his agents, and they marched into China with "the Cross of Jesus going on before."

The Shucks Remove to Hongkong

Just before leaving Macao, Mr. Shuck had the privilege of baptizing an American sea-captain. Then in January of 1842 they moved the mission to Hongkong. They had three children now, two boys and one girl. Their little girl was born in April of 1841. She had been named Henrietta Layton Shuck, after the Laytons who had befriended the Shucks for so many years.

The city of Macao is forty miles east of Hongkong. They made the journey in twelve hours to their new home where Mrs. Shuck lived the rest of her life. They were now in China, the land hitherto forbidden to the missionary; in China, with its past going back into hoary antiquity; in China, with its religions of Confucianism, Buddhism, and Taoism.

The First Year at Hongkong

The work started off very satisfactorily. The government gave them a piece of land for the mission. On this,

> A mission house was erected [writes Dr. S. F. Smith] and two commodious chapels were built, to be used alike for public worship and for schools, the expense being principally defrayed by English gentlemen residing at Hongkong and Macao.

D. C. Eddy, in his book, " Daughters of the Cross," adds:

> To complete the work Mr. Shuck made great sacrifice and practised great self-denial. He employed his own funds, expended his own means to complete the work, and deemed it no sacrifice, though he was often deprived of the comforts of life.

Mr. and Mrs. Dean were transferred from Bangkok to work with the mission in Hongkong. They had been with the Shucks but a short time when Mrs. Dean died. This greatly saddened Mrs. Shuck for a while, for her own health was so precarious that she feared she would also die, and thus there would be no woman to look after the school work. She cared very little for herself, her whole life had been surrendered to Him, and she was only eager that she might be able to do all that was required of her.

She grew so feeble in the early part of 1843 that they despaired of her life. She only weighed eighty-five pounds, having lost over twenty pounds since leaving America. Her fourth child, Oscar Devan Shuck, was born that spring. Doctors and friends urged her to take a trip to America. They were sure this long ocean trip would help her. They were very much worried for fear she would die, she was so weak and feeble. The

climate seemed to be sapping her vitality, and disease was making its inroads on her strength. Mrs. Shuck would not listen to any of these suggestions. She was sure that the Lord wanted her in China. She did go to Macao in July for a rest.

God, very early in the work, set his divine approval on the mission. They had only been in Hongkong a few weeks before some of the Chinese were being converted. In May of 1842 a Baptist church was organized with five names on the roll of folks who were not missionaries. By another year the church had increased to twenty-six, and her husband was holding on the average two services a day.

Mrs. Shuck soon found her part in the new mission field. Though she now had four children clinging to her she mapped out her own work. Speaking of her oldest boy she said, "Lewis doesn't know any English." She felt that there were two classes with whom she ought to work. One was the wives of the English soldiers, and the other was the children of the Chinese.

She loved people and people loved her. Everywhere she went she made friends. She always managed to bring into the conversation the story of Jesus. Folks looked upon her as a saint, though she was so young. Her deeds and words all proclaimed the sweetness of the Christ fellowship that she enjoyed.

The day's work she carefully planned. She held school from ten until twelve in the morning. At this school she had ten Chinese boys, her own children, and three children of the English soldiers. Lunch at noon would be very slight, and then a short siesta. Dinner was served at four. After that meal she went out calling. She took her chil-

dren with her on these calls for she did not like to leave them alone with the Chinese servants. Reaching home at dusk evening prayers were said, and the children went to bed a little after eight. A busy day of a busy life that belonged to Jesus.

One of her biographers has written that Mrs. Shuck seemed to have premonitions of her death. He continues:

> Filled with emotions which such a presentiment was calculated to produce she made preparation for her grave. Whatever may have been the cause of her forebodings, they were acted upon as facts, and had she known of her death with absolute certainty, she could not have made more temporal and spiritual preparation for it.

When the Shucks first began their work in Hongkong they had only Mr. Roberts as their helper. After a while Rev. Dean and Doctor McGowan were added to the mission staff. In October of 1844 Dr. and Mrs. T. T. Devan arrived in Hongkong. They made their home with the Shucks from the very first. This was certainly of divine direction.

One of the important conversions at this time was that of a Buddhist priest. This man who had led many a Chinaman into the worship of false gods was baptized by Mr. Shuck. He became an earnest and true follower of the Lord Jesus.

Treaty of United States with China

Another event of considerable importance to the success of missionary work was the signing of a treaty. This treaty was arranged between the United States and China, and was signed on July 3, 1844. A section of the treaty provided that "the missions of America were dis-

tinctly recognized as among the interests that were to enjoy the protection of the government."

A religious revival had broken out that summer in Hongkong. The leadership was all of the Spirit. He was doing his work in his own way. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." God was richly blessing his work and his word through these devoted workers.

Everything pointed to a great forward step. Mrs. Shuck was throwing her whole soul into the work. She wrote home concerning her life and work at this time: "The temptations of a missionary seem to be more out here than at home. The servants we have lie, cheat, and steal. Our children are exposed to all these heathen influences." She spent a great deal of time in looking after the school. She was always writing to America for funds. The English officers and soldiers continued to give very liberally to the mission work, but when it came to the actual task of having the pupils in her school cared for she had to rely on her friends in America.

Mrs. Shuck's Early Passing

Poor health was ever the portion of Mrs. Shuck. She never had been very strong, and the doctors all told her that her condition proved that she could not endure the climate. She wrote to her sister Susan of how she did not even care to write. She had been a prolific writer, but now she wrote that for almost eight months she had developed an aversion for writing of any kind, but particularly for letter-writing.

Mrs. Shuck was not yet twenty-seven years of age. Ever since her conversion, however, she had thought a great deal of death and heaven. This did not keep her from being optimistic and cheerful. The fact that she was so fragile and delicate no doubt helped to bring more acutely to her mind the thoughts of the other world. She looked forward to death with a certain amount of eagerness and longing. In her letters home that year she told how her position as wife and mother linked her closer to the earth. Nevertheless, she wrote to her sister, "You and I may meet before the close of the year in the realm above."

Christianity was her very life. It was no mere something to be endured, or something to be believed just to attain heaven. Christianity to her was the center of all things. She was a very consecrated Christian. Her constant desire was to impress upon all with whom she came in contact the beauty of Jesus and his love. On her twenty-seventh birthday she wrote, "Oh that I grew better as I grow older!"

The work of the mission was spreading. Outstations were being developed, and thought was being given to the task of training the natives for leadership. Mr. Roberts had begun work at Chekchu, on the southern side of the island. Doctor Dean had helped to organize the second church in Hongkong. This was called the Tie Chiu Church. One of the missionaries spent several months working in the city of Canton. A report of the work at Hongkong at this time reads as follows:

> There are six assistants, two schools embracing fifty pupils, and a theological class, and a place on the mainland was added as a medical station, which the missionaries visited every week.

Mrs. Shuck was the superintendent of the larger of these schools.

Preparations were being made for the birth of the fifth child of the Shucks. It was felt by her most intimate friends that, due to her condition, the mother would be unable to undergo this event. They prayed for her, and watched over her with tender solicitude. A paper was found among Mrs. Shuck's possessions on which she had written:

> I am strongly impressed with the idea that some great calamitous event is about to befall me, that I cannot but write it down. I feel that something dreadful is going to take place.

On the twenty-sixth day of November she wrote the last letter of her life to Doctor Jeter. That evening at ten o'clock she was taken suddenly very ill. The doctor was summoned, and kind friends came to help in every possible way. Her husband knelt at her bedside in prayer and sobs. Henrietta had asked him to pray. As he prayed she was too weak to speak, but she pressed his hand with her hand as the hot tears fell on the coverlet.

No sound came from the sick. The hours passed slowly. About one in the morning there was a sudden prostration. Many were watching by the bedside. Husband was hoping for one last word, one final message before she left her earthly tabernacle. No word came. Without a last sign the spirit went home. It was three o'clock in the morning on November 27, 1844, that God called his own unto himself.

The mission staff and her family had all expected her to die, but so sudden had been the sickness, and so quick did the end come that they were not prepared for it. Sick only five hours, and then home to her Father's house!

God had mercifully spared her days of suffering. In his loving kindness he had quickly called his child to come to the land where there is no pain, and she was prepared to go.

One of the largest funerals ever held was held for Mrs. Shuck. Doctor Devan preached the sermon. The European police corps had volunteered their services to take her body to the grave. A big company of people followed the funeral procession. She had been loved by all. She was known as "the little woman with the big heart." They mourned her loss and realized that they were going to miss her loving ministry in the days to come.

Some time after her death, Rev. William Dean wrote of her:

> She possessed considerable knowledge of the written language, and still greater familiarity with the colloquial of the Chinese, and devoted joyfully and successfully her acquirements, time, and talents to the interests of the mission. Under the influence of a secret conviction that her end was near, she had set her house in order, and was prepared for the event, while at the same time she prosecuted her daily duties with her accustomed cheerfulness, and laid out plans for labor which would have required a long life to perform.

The First Woman Missionary to China

When the news of her death reached America a memorial service was held in the First Baptist Church of Richmond, Virginia. Doctor Jeter preached on the text from Revelation 14 : 13. He was well fitted to give this message. He had been her counselor. Ever since the day that he had buried her in baptism she had looked to him for advice.

Over her grave is the slab which reads:

HENRIETTA

First Female Missionary to China

Daughter of
The Rev. Addison Hall, of Virginia, United States
Consort of
The Rev. J. Lewis Shuck, Missionary to China
From the
American Baptist Board for Foreign Missions

She was born October 28, 1817
Married 8th September, 1835
Arrived in China September, 1836

In the prime of her life, in the midst of her labors,
and in the meridian of her usefulness, suddenly,

She died at Hongkong, November 27, 1844
Aged 27 years

Hallowed and blessed is the memory of the good

The members of the China Mission held a meeting soon after her death, and adopted the following resolution:

Resolved, That the character and the circumstances attending the life of our departed sister are interesting and instructive, not only to us, but, if made public, are calculated to aid the cause of missions generally, and especially that in which she labored and died, and, therefore, that the Board be requested to appoint her former pastor, Rev. J. B. Jeter, or some other competent person, to prepare the Memoir of her life.

This resolution was sent on to the Board, and signed by Rev. J. Lewis Shuck as secretary.

Another biographer writes:

During her eight years' residence in China she has done much for the happiness of her family and to aid her husband in his work, besides giving much direct instruction to those around her.

Her house was ever open to the stranger, and her heart ever sympathized with the needy and afflicted, and her hands were diligently employed in acts of kindness and charity.

To this record can be added the words of Professor W. O. Carver, " Mrs. Shuck deserves recognition on account of the quality of her spirit, the missionary ideals in her father's home, and the fact that she was a pioneer."

Henrietta Hall Shuck lived a beautiful life. The thought that was ever uppermost in her mind was " Will it please Jesus? " In all her afflictions there was a serenity about her spirit that constantly impressed her friends. The intimacy of her fellowship with Jesus and the sureness of her own salvation were always evident. Yet, there was in her soul that passion that Jesus gives to those who love him, " to seek and to save the lost." She gladly gave her all in service to her Lord, and she rejoiced when the summons came, and she was promoted to wider fields of usefulness where there was no delicate constitution to deter the spirit that desired to serve him to the uttermost.

V

WILLIAM ASHMORE

OUTLINE OF CHAPTER V

1. Dr. W. Ashmore known as "the fighting saint."
2. Ashmore was born December 25, 1824, at Putnam, Ohio.
3. His training:
   (1) Christian parents, and Christian home.
   (2) Granville College.
   (3) Baptist Seminary at Covington, Ky.
4. Three important events:
   (1) Married Miss M. Sanderson in 1849.
   (2) Pastor at Hamilton, Ohio, in 1849.
   (3) Sailed for Siam in 1850.
5. Ashmore spent seven years in Bangkok, Siam.
6. The years of 1858-1860:
   (1) Mrs. M. Ashmore died at sea in 1858.
   (2) His first visit to Swatow in 1858.
   (3) Home on furlough in 1860.
7. Ashmore married Miss S. Dunlevy and settled near Swatow in 1863.
8. Beginnings in the Swatow district:
   (1) The mission blessed with conversions.
   (2) Training of native preachers.
   (3) Persecution headed by the heathen priests.
   (4) Outstations established, the one at Swatow in 1866.
   (5) Self-support and self-discipline taught to the Chinese Church.
9. Ashmore established a theological seminary, and a woman's Bible training-school.
10. The later events:
    (1) Home on furlough in 1875.
    (2) Periods of ingathering came to the mission from time to time.
11. Many changes:
    (1) Mrs. S. Ashmore died in America in 1885.
    (2) Ashmore served as Home Secretary for a few years.
    (3) Married Mrs. N. Brown in 1890.
12. During Ashmore's final term of service there was a great deal of fighting that culminated in the Boxer Rebellion.
13. He died in Toledo, Ohio, on April 21, 1909.
14. Doctor Ashmore believed in a trained native leadership.

WILLIAM ASHMORE

"I am set for the defence of the gospel."—Philippians 1 : 17.

The Fighting Saint

Dr. William Ashmore is sometimes called "the fighting saint." He believed the Bible to be the inspired Word of God. In his presence he would never permit any repudiation of the Bible truths. He would immediately and valiantly defend the Bible. By writings numerous and by speeches many he broadcasted his virile faith everywhere. He conceived it to be wicked for anybody to be half-hearted in his beliefs. He believed so thoroughly that God's truth seemed to be a very part of his being.

During his visits to America Doctor Ashmore was active in every campaign against the forces that sought to destroy the authority of the Bible. Even after he closed his missionary work he continued to write articles on the inerrancy of the Scriptures. In the sunset of life, after he had passed the mark of fourscore years, he was a continual propagandist of the Bible as the book of God.

When this famous pioneer was a boy he had said, "I'll not become a preacher if I can help it." Surely, he could not help it. He had given his life into the keeping of his Saviour. He had said: "I'll go where you want me to go. I'll be what you want me to be."

Birth of Ashmore

William Ashmore had the priceless heritage of a Christian home. Born on Christmas Day in 1824, he had been

consecrated to God. Those Scotch-Irish parents of his believed the command of the Lord when he said, " Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

He was born in Putnam, Ohio, and during his long and active life he always kept his love for the old Buckeye State. Here he spent his boyhood days. Here he held his first pastorate. From this State he went out as a missionary; thither he returned to spend the last years of his life; there he is buried.

Ashmore's Training

His parents were God-fearing people. They prayed both publicly and privately that William might early give his heart to Christ and enter the Christian ministry. They claimed the promise of Jesus, " If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven."

No wonder, therefore, that William gave his heart to Christ while yet a small boy. That as he grew into young manhood his thoughts turned more and more to the Christian ministry. The hand of God was on him. The heavenly Father was guiding him in answer to prayer. His future work and his training for it were being fashioned in prayer. The parents were following the injunction of Solomon, " Train up a child in the way he should go, and even when he is old he will not depart from it."

He loved books. He was always reading. Every moment that it was possible he read. He read everything that he could secure. This passion for books never left him, and he was ever seeking to familiarize himself with all literature.

William went through the village school of his day. From there he went on to Granville, Ohio, and graduated from Granville College. During part of his college career there was still in his life that early determination to be anything and do anything except enter the Christian ministry. When the summons really came he gladly answered the call "Here am I, send me." He studied in the Baptist Theological Seminary at Covington, Kentucky, graduating as a gospel minister.

Three Important Events

Two important events came into his life in 1849. He married Miss Martha Sanderson, of Brookline, Massachusetts. Secondly, he was chosen as pastor of the Baptist Church of Hamilton, Ohio. This was his first and only pastorate.

The very next year the Ashmores were sent out as missionaries. The May Meetings of that year were held in Buffalo, New York, and here he and the other missionaries were commissioned for service. His instruction was:

> To go and join the mission in Siam, to fill the place once occupied by Doctor Dean and afterward by Doctor Goddard. There he will receive the fellowship and counsel of brethren connected with the Siam department of the same mission, but on him will rest the sole responsibility of guiding a church of thirty members and of making the truth known to the thousands of Chinese residing in Bangkok.

The Ashmores started on their long voyage in the summer of 1850. Their final objective was China. It was the custom, however, to send all missionaries to Siam, because they could there learn the Chinese language, and

they were also safe from the imperial edicts of China against foreigners.

Seven Years in Bangkok

Rev. William Dean had been appointed the first missionary to Siam on September 17, 1832. He had expected to labor in Bangkok, but on account of poor health he spent some of his time in Macao, and then in the work in Hongkong. Finally, he returned to the work at Siam and gave to it many years. From time to time other missionaries had been sent out, so that when the Ashmores arrived in Bangkok in 1851 they found a well-established work.

Just before they arrived, however, a fire of large proportions had caused much havoc to the mission property. The buildings were all in ruins, the printing-press was destroyed, all the books were burned. Fortunately a New Testament had been saved. The fire greatly disturbed this missionary company and disheartened them. Coupled with this was the edict of the King of Siam that he would guarantee no protection outside of the city of Bangkok.

The big task before Ashmore was to learn the language of China. In his book on Doctor Ashmore, Dr. C. P. Chipman writes:

> He saw a line of coolies carrying lime for use in building; as they passed one of the overseers who kept tally, each man called out a number. By carefully listening to these men the missionary learned to count, and so got a start in mastering Chinese.

In many such practical ways did Ashmore learn Chinese. A few years later when he was talking to a crowd a person

in the midst, who could not see him, said, "That's no foreigner, you can tell by his talk that he is of China."

The king of Siam was very changeable. He had no real regard for the white foreigners in his domain. When, therefore, he noticed an article criticizing him and his government he summoned the missionaries to him. He charged them with having printed the article. They denied the charge and told the king that they knew nothing about it. He was still very angry. He demanded of these men that they write an article in reply to this criticism of the Siamese government, denying all charges. This they could not consistently do. The king was more wroth than ever, and for a while things looked very black for the mission. The king issued many threats, but finding that he could not intimidate these men, the affair was forgotten.

Street preaching was one form of Christian service that Ashmore enjoyed. He also held many small meetings for prayer. His work was entirely among the Chinese of Bangkok. He taught the Baptist church some great lessons in self-support. These Chinese were earning on the average of four to seven cents a day. From this very small income they gave on the average two cents a week to the support of the church—heroic giving for such poor Christians.

The health of Mrs. Ashmore was now so affected that it was decided that for a while at least they must move to Hongkong. After seven years of service in Siam they left their home that they had grown to love, and with their two boys went to Hongkong. Her condition became no better, so it was determined that Mrs. Ashmore had better go to America with her two sons. Mr. and

Mrs. J. W. Johnson were just going home on furlough, so they promised to look after the Ashmores.

They left Hongkong for England, leaving William Ashmore in charge of the mission. After they had been out for a while their boat collided with another boat in the darkness of the night. No one was injured, but so severely had the boat been damaged that they had to put in for repairs. They soon started again, and all seemed to be well. The precarious condition of Mrs. Ashmore's health had been augmented by the collision. She died at sea, and they buried her in May of 1858 off the Cape of Good Hope. The Johnsons took the boys back to their grandfather Sanderson's home in America.

The Years 1858 to 1860

This was a tremendous blow to the husband all alone in China. He had made a journey to Swatow in 1858 to see about the prospect of opening a mission station in that city. He was the first American missionary to visit that city. So impressed was he that he wrote to the Board suggesting a change. His answer came, "Mr. Ashmore is requested to repair to the Tie Chiu district to open a mission station there at such a place as he may deem most judicious, renting the necessary premises." Thus appointed as the first missionary to Swatow, he made plans to execute the commission of the Board. He was broken in health due to dysentery. He felt very sad and discouraged over the loss of his wife. Instead of moving to Swatow he embarked for America in 1860 on furlough.

The city of Swatow itself was still closed to Baptist work, but there again, as elsewhere in China, the Baptists

were planning to do a pioneer work. They would locate as near the city as possible and work from there until Swatow was open to the gospel message.

Baptists can well be proud of their early beginnings in this Celestial Empire. It was the great triumvirate at Serampore—Carey, Marshman, and Ward—who first attempted to translate the Bible into Chinese even before Robert Morrison entered China. Doctor Ashmore wrote in the introduction of Jacob Speicher's book on "The Conquest of the Cross in China":

> In a list of missionaries who have worked for the Chinese, printed at the Presbyterian Press and prepared by Mr. Holt, appeared at the head of the list, this initial entry: Rev. J. Marshman, 1799.

Second Marriage and New Field

Ashmore had been home only a year when he desired to return. The Civil War had opened, however, and men were giving their attention more to fighting than to the promoting of the gospel of peace. Finally, he was able to leave America again in 1863 for his chosen work. He had meanwhile married Miss Dunlevy, the youngest daughter of Judge Dunlevy, of Lebanon, Ohio. They sailed for Hongkong, hoping to go on from there to work at Swatow.

Beginnings in the Swatow District

While he was in America Swatow had become an open port in 1861. It was a very discouraging field to which to bring a new bride. The people were so prejudiced against the foreigners that it was impossible even to rent a house in the city. This antipathy to foreigners had

been produced by the Eastern traders. There were laws against opium and slavery, but these men violated both laws openly. They even took men against their will and sold them as slaves. It is not surprising, therefore, that foreigners were called "devils," or that on the streets there were often open brawls and fights. Robbers and pirates had the right of way.

They had traveled up the coast one hundred and ninety miles from Hongkong to Swatow. Finding it impossible to settle in Swatow they rented a place on Double Island. Rev. W. C. Burns of the English Presbyterians was working on this island. He very kindly welcomed these Baptist missionaries and offered them one-half of his compound. Later Burns moved on and turned the whole territory over to the Baptists.

The Ashmores felt from the first that this location was only temporary. When the opportunity presented itself they bought a few acres of the rocky hills for the mission. Not only the natives, but many of the English people thought that he had made a very poor investment. They told him that if he built a house here it would not stand the first typhoon. How mistaken they were, and how wise Ashmore was is evident from the history of the mission. Merriam in his book "A History of American Baptist Missions" writes concerning this matter:

> Mr. Ashmore bought property at Kak Chich, across the bay one mile to the south of Swatow, for eight hundred dollars. This barren and rocky tract of land was developed with taste and industry, until it forms probably the most beautiful, convenient, healthful, and attractive headquarters possessed by any of our Baptist missions. In 1900 the land, aside from all buildings which have been erected, was valued at twenty-five hundred dollars, gold.

The missionaries were thus planning for a big advance. The treaties of 1861 had made work in China much easier. The difficulties had been many, and among the greatest of them was that of language. The very noted Tseng Kwo Fan had said, "Christianity will never supplant Confucianism." How little he reckoned with the forces of God! How little he knew of that immortal truth, "If God be for us, who will be against us?"

Robert Morrison had begun his work in China in 1807, yet Dr. R. H. Graves in his book "Forty Years in China" reports, "In 1842 there were 6 communicants, in 1853 there were 350 communicants, in 1865 there were 2,000 communicants." It is not odd, therefore, that the leaders of China should look with a great deal of doubt and scorn on a movement, which after almost sixty years could only muster so few believers. Jacob Speicher in his book "The Conquest of the Cross in China" writes, "No field ever presented greater obstacles to the gospel, and yet no field ever offered greater prizes."

The Baptist missionaries in moving to the Swatow district had moved among the people who spoke the Tie Chieu dialect, the same language that was spoken by the Chinese who lived in Bangkok. This was of immense help to Ashmore in gaining a start on his new field. He began at once to hold meetings in his own home. God was with him and blessed his work. From October of 1864 to October of 1865 there were twenty-four baptisms on the field.

It was very evident to Ashmore from the start that the native preacher could more readily reach the Chinamen than the missionary. Very early in his work, therefore, he began to train a native ministry. In this he was very

successful. In fact, William Ashmore is ranked among the very greatest of Baptist missionaries because of the number and quality of his native leaders.

One author tells of one of the methods used by Ashmore in the beginnings of this work:

> He would gather these Chinese preachers about him and read to them a Bible story, like that of David, or Paul, or the raising of Lazarus. Each one would then be asked to tell the story in his own words. This was repeated until each convert knew the story by heart. Then they were all sent out to tell it to their heathen friends. The Bible was the only text-book used in this work, and some of the native preachers became surprisingly familiar with its contents.

This gospel preaching was not permitted to go on without molestation. The priests of these heathen religions who had been able for so many centuries to secure money from the people, would not fail to resent any attempt on the part of any one to change the religion of China. Learning by experience that ridicule and scoffing of the foreigner did not change the new converts, these men soon resorted to covert threats and open opposition in a campaign to stem the inroad of the teaching of Jesus.

They incited the mob spirit of the people. Chapels were burned to the ground. The houses of the Christians were invaded, and indignities were heaped on the inmates. When meetings were held in homes or in churches, crowds gathered around the buildings, and in every way possible sought to break up the services. The missionaries themselves became the objects of attack, and sometimes they would be derided openly for the gospel they preached.

Such propaganda is never of any avail. China is included in the whosoever of God's loving providence. His

missionaries were guarded from harm. His cause was blessed. Converts were coming every year. Eleven years after the Ashmores had moved into their new home the Christians of China had increased in number to over thirteen thousand.

One of the plans that was followed by the mission to advantage was that of establishing outstations. There was no attempt made to go to a strange community. When it was known, however, that a native worker was living there, or a group of native Christians, then the program was to seek to build a chapel there, and if God blessed the work, to organize a church.

A preaching-station was first opened in Tat-hay-po, a town just six miles distant. Finally, in 1866 work was begun in Swatow. A house was rented, and a native helper was placed in charge. Carefully and prayerfully the missionaries proceeded with this outstation work. They realized that God wanted them to continue to reach out farther and farther, and yet they were sure that as they advanced they ought to make the lines as secure as possible.

It was thought wise in the year of 1867 to divide the different tasks and fields of the mission between Johnson and Ashmore. In the division Ashmore took over Swatow, and two other cities. He was given three native helpers. The plan was wise, and it had been carefully studied. Unfortunately, however, Johnson was taken sick in 1869. The whole of the responsibility therefore, fell on Ashmore, for the Johnsons left for America.

The year of the division of the mission responsibility two interesting events took place. One was the ordination of two of the Chinese preachers as gospel ministers and

the placing of them as pastors over separate and distinct congregations. The other was a mob attack, as described by Dr. S. F. Smith:

> A native preacher and assistant at a wayside chapel was surrounded by a tumultuous crowd demanding of him a contribution to an idolatrous festival. They were armed with clubs and knives, and declared that every one was taxed for the purpose, and the disciples of Christ should not escape. The brethren refused, saying that they could not uphold idolatry, directly or indirectly. But the crowd, including some of the leading men of the place; pressed upon them and shook their fists in their faces, and brandished their knives. Finding that they were prisoners, and that mischief was intended, they consented to pay what was demanded, but under protest declaring that it was robbery, and that they had no sympathy with its destined cause. The whole country around heard of the gospel because of these proceedings, the matter was noised abroad and talked over everywhere, and more was accomplished in giving publicity to Christianity in two or three days than the efforts of the missionaries or the native preachers could have effected in as many months.

Ashmore had made arrangements to have all helpers and native workers come in for instruction four times a year. When the Christian workers arrived they stayed a week for instruction and direction regarding their various fields. He was so impressed with the results obtained by this meager education that he determined to establish a theological seminary. He thought that he could greatly enlarge his own usefulness, and also the sphere of the mission's influence, by sending out trained workers.

The early church in China was like the early New Testament Church. Ashmore discovered that the church-members needed a great deal of teaching on the every-day affairs of life. There was much lying and breaking of the Sabbath among the members. These questions of church

discipline became very grave at times. Ashmore was among those, however, who believed very strongly in developing among the Christians responsibility for the misdemeanor of their fellows. He taught these Chinese Christians to keep their church as pure as it was possible, and to mete out punishment for those who fell into sin.

William F. Bainbridge in his book "Along the Lines at the Front," tells of a visit that he made to this mission station in South China, and of a case of discipline that he witnessed in one of the churches under Ashmore's supervision:

> A very prominent member—one who had taken a degree, a lawyer—had been told by the committee he must confess today or be excluded. All were silent and solemn. It was evident that the native Christians were determined to keep their church as pure as possible and then and there to exclude their most aristocratic member should he not make acknowledgment and promise amendment. At last he rose and said, "It is true I charged a lawyer's fee of two dollars when it should have been but one dollar. I regret it, and will never do so again."

Bainbridge also gives a picture of how Ashmore was training the native church in self-support:

> First, the church clerk calls the roll and gives a black mark to every absentee, then every one comes up and deposits upon the table the weekly contribution, the treasurer counting each offering. And all this before time for the meeting.

Thus did the missionaries endeavor to teach each individual member of the church that now that he was enjoying the privileges, he must share the responsibilities.

Things were changing in China those days. At the end of twelve years of work two hundred and forty-six had been baptized. The whole of the coast portion of

China was feeling the impact of Protestant missions. It was still required, however, that when any one came into the presence of the emperor, he must be worshiped as a god. Even the representatives of the powers of the earth were required to prostrate themselves before his majesty. In 1873, due to the efforts of the representatives of Russia, the United States, Great Britain, France, and the Netherlands, this was abolished, and so the last vestige of assumed superiority was gone. The very next year there is a record by one of the historians of Protestant missions:

> As secretary to the American embassy at Peking, Wells Williams accompanied the minister when in person he presented his letters of credence to the Emperor Tungchi, and was received on a footing of perfect equality.

The way was now open to go in any direction in China with the message of the gospel of the Prince of peace. Ashmore had been availing himself of these opportunities. He had been pushing the work of evangelism of his field. He had tried to have every independent church occupy at least one outstation. One church reported that in one year they had established work in eleven outstations.

One of the unique features of the work at this station was that on the waterways. Here was a wonderful bay, and a good harbor. The Kityang River empties into it, and there were many boats and fishing smacks on these waters. A canal was also available and many tributaries so that Ashmore wrote, " The best portion of my life has been put into this Kityang work." Rev. J. Speicher has written of this district:

> Kityang comprises a district as large as an average county in this country. There are more than two or three thousand towns

and villages in the county, and the people are peace-loving and industrious. They are mostly peasants, till their small fields with scrupulous care, and are able in many instances to obtain two or three crops every year from the same fields.

This type of work was especially blessed of the Lord. Ashmore and his assistants were able to go by boats from place to place and so keep a more direct contact between the central station and all of the independent churches and outstations that were started. This fact was probably in the mind of a missionary statesman who said, "This mission station is one of the best organized of all the stations of the Orient."

A Theological Seminary and a Training-school

The first epoch in this station's history did not pass before Doctor Ashmore was able to see the realization of one of his strongest ambitions. He had always believed in a trained native leadership. He had tried to do what training work he could during the first few years of the settlement of the mission. He was fully conscious of the fact, however, that not only was it essential to send out men equipped to preach, but that it was equally important that Bible-women be trained.

Miss Fields, formerly of Bangkok, Siam, was transferred to Swatow in 1871 to help in the formulating of the plans and the furthering of the purpose of training a native leadership for evangelizing and training China's millions. It was now possible to enter upon a much larger program of training. Doctor Ashmore was a very good teacher. He had a keen insight into Bible truths, and he was able to impart his knowledge to the students so that they could readily grasp it.

A house containing ten rooms was built for the theological students. Ashmore and Patridge divided the work of instruction between them. In 1873 the Woman's Bible Training School was started by Miss Fields. Ashmore did a great deal of the teaching in this school also. Part of the time the women came to his classes on theology in the seminary.

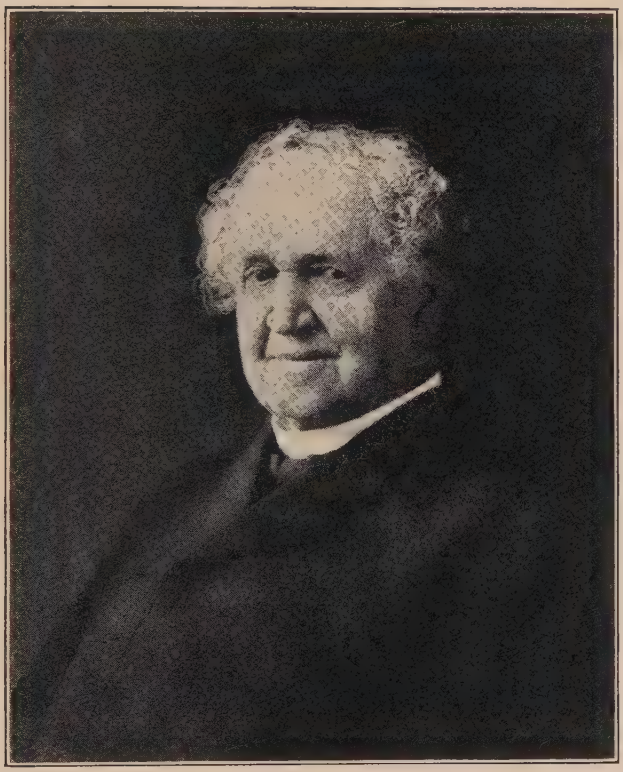
A Furlough and New Ingatherings

The health of Mrs. Ashmore had been breaking down. Some of the diseases so common in that country had been wearing down her strength. They left China on furlough in 1875 for America. His brethren were glad to see him and hear his virile messages. Despite all the years he had spent in the Orient there was no abatement of his mental and bodily vigor.

They returned to China in 1877 in time to have a share in the ingathering of that year. A real spiritual awakening came, and there were one hundred and sixty-nine baptized. One of the missionaries, in writing of the revival, says, "Fifteen of the number were seventy years old and upwards, the eldest being eighty-four years of age."

In 1879 his son, William Ashmore, Jr., came out and joined the mission staff. It was a glorious day in the life of Doctor Ashmore when his own son became his assistant. He had been appointed by the Foreign Board to aid his father especially in his literary work. Due to the fact that the Board had insufficient funds to erect a home for young Ashmore, the father built a house and gave it to his boy.

The work of the mission continued steadily onward,



WILLIAM ASHMORE, D. D.
Founder of Ashmore Theological Seminary

but not without determined opposition. Doctor Ashmore wrote of the work from time to time. In one article he said:

> As it became evident that the reaping had really begun, the mob-spirit became rampant. It was a period of outrages on person, property, and converts. Houses and chapels were sacked and burned. Indeed, the more the church was persecuted, the more it grew and prospered. It could well be said in the words of Paul, "The things that have befallen me have been for the furtherance of the gospel."

The actual number of baptisms during these years is in no way a fair guide as to the amount of work done and the actual number of seed that fell on good soil. It was reported that in the months of November and December of 1880 the Bible-women visited almost one hundred of the villages that were visited by the native evangelists, preachers, and their assistants. "The seed must fall in the ground and die before it can bring forth fruit."

Many Changes

Again in 1885 the Ashmores journeyed to America in search of strength and rest for Mrs. Ashmore. Her vitality was gone. She lived but a short while after they reached home, passing away in July of that year. Doctor Ashmore stayed a few years in America, acting as Home Secretary. He returned to China in 1890. On September 4 of that year, he married Mrs. Nathan Brown, of Yokohama, the widow of Nathan Brown, the great linguist. He began his last period in China when he was sixty-six years old. For forty years he had been a commissioned missionary for China, and he now entered into his final term of service.

The Final Term of Service

The rumblings of unrest could already be heard in the Celestial Empire. The giant of the Orient was beginning to awaken. The time was soon coming when the hundreds of millions of China's people would be on the move. This last epoch in the service of Doctor Ashmore proved more stormy politically than any of the preceding years.

The period was one of much fruitfulness, however. The Spirit of the living God was working with the people of China. One of the tremendous movements of the day, the influence of which was felt in all of the mission stations, was the organization and promotion of the China Inland Mission. With very meager beginnings this "Faith Mission" was started. Under the personal supervision of that mighty man of God, J. Hudson Taylor, it had proceeded on its way, being blessed of God, and through its blessings inspiring all missionaries.

The years of 1894 and 1895 were marked with warfare between China and Japan. An uprising occurred in West China so that missionaries had to flee to the coast, and work in that section was temporarily suspended. The movement that was to gather such a mighty momentum against all foreigners was slowly gaining force.

While the influence of this unrest invaded the mission compound in South China the missionaries continued stedfast. Doctor Ashmore and his associates held to their faith in the covenant-keeping God. The number of men increased in the seminary. The work of the native ministry was proving more and more an important factor in the development of that mission. The impact of Ashmore's

solid faith in the Bible was making itself felt in all the missionary work.

Then came the awful year of 1900. The governments of Europe had been grabbing territorial rights in China. That nation had felt the humiliation of some of the results of the treaty with Japan. Russia, Germany, France, and other nations were acting as if China desired to be dismembered, and they were seeking a full share. Retaliation set in, and the Boxer Uprising broke out. Rev. D. L. Leonard in his book "A Hundred Years of Missions" says of this uprising, "The frantic Boxers had massacred, together with several tens of thousands of Chinese Christians, no less than 179 missionaries and 53 missionaries' children." It was a tremendous blow to this grand old man. He had given his life for China's redemption. It hurt him, more than anything else that had come to him in China, to see these people under the influence of a mob spirit.

The Sunset Years

After fifty-one years of service as a missionary he came back to America to spend the sunset years of his life. He made his home with his son-in-law, Dr. Nathan Brown, of Toledo, Ohio. The days of the years of his pilgrimage were approaching fourscore years, yet his voice was never silent, nor was his pen ever still in pleading for missions. He who had given his whole life to bring the gospel to China could not understand the indifference of some church-members and the opposition of others to the missionary evangel.

In 1907, he and his son made a gift to the South China Mission that stands today as a monument and that typifies

the character of the work of this grand old man of China. They had bought a tract of land south of the old mission compound. Here they erected a three-story building for the use of the seminary. It has a wonderful location with a marvelous view of the bay and the mountains. This is known as the Ashmore Theological Seminary and is a truly significant gift that illustrates very completely the outstanding factor of Doctor Ashmore's long missionary career—his recognition of the importance of a native trained leadership.

During his last years he wrote many articles, and made some speeches on the Bible. It hurt him very much to hear some of his brethren speak in a slighting way of the Old Testament miracles. He was roused to a righteous indignation when he would read articles in which the writers openly expressed their doubts regarding the " faith once for all delivered to the saints." He thoroughly believed that the Bible is God's holy word. During his entire life if any man sought in any way to lead the church astray, he boldly stated his conviction. The Bible as God's book was not to be the mark of scoffers and doubters; it was not to have some truths accepted and some rejected; it was to be used under the guidance of the Holy Spirit. He would not quibble, but he always stood foursquare on " Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness."

The life that had been lived so long, and so courageously, the voice that had pled so constantly and so consistently, the pen that had written so profusely and so accurately, were finally stilled. God had called his servant to a higher service. William Ashmore died in Toledo,

Ohio, at the home of Dr. N. Brown, on April 21, 1909. The influence of his life marches on.

The First Baptist Church of Granville, Ohio, was crowded. The students of Denison University attended in a body. Many had come from distant points to this small village in Ohio to pay their final respects to this old veteran.

A hush came over the audience as the service began. The windows of the church were open, and through them came the song of the birds. It was springtime, and all nature seemed to tell of resurrection and victory after the cold hands of winter had been thrown off. The minister told of some of the accomplishments of the long and useful life. Victory had come, for Doctor Ashmore had gone home to his God.

Ashmore's Great Idea: "A Trained Native Leadership"

When Ashmore went to China there was one church with thirty-six members. When he died there were ninety-one churches with over three thousand members. There was now a well-organized mission station with a good seminary building, with a boys' boarding-school, and a finely equipped hospital. In his book on "The Uplift of China," Arthur H. Smith has written, "Dr. William Ashmore, of the American Baptist Missionary Union, by more than fifty years of remarkably fruitful service, has indissolubly linked his name with the difficult field at Swatow."

Against the very determined purpose of his life God had impressed Ashmore into the ministry. Once he surrendered to God's plan for his life, and put his hand to accomplish the work that the heavenly Father had laid out for him to do, he never looked back. His life's prayer

from that time onward is expressed in the words of E. W. Shurtleff:

> Lead on, O King Eternal, the day of march has come,
> Henceforth in fields of conquest thy tents shall be our home.
> Through days of preparation thy grace has made us strong,
> And now, O King Eternal, we lift our battle song.

VI

ALFRED SAKER

OUTLINE OF CHAPTER VI

1. Livingstone's tribute to Saker.
2. Saker born, July 21, 1814, in England.
3. His teen years.
   (1) Converted at 16.
   (2) Baptized in 1834.
   (3) Worked in father's shop.
4. Preparations for missionary service:
   (1) Married Miss Helen Jessup in February, 1839.
   (2) Worked in dockyards.
   (3) Taught a Sunday-school class, and did some preaching.
5. Saker sailed for Africa on August 19, 1843.
6. Beginnings in Africa:
   (1) Built homes on the island of Fernando Po.
   (2) Settled in the Cameroons in 1845.
   (3) Started to learn the Dualla language.
   (4) To England on furlough in 1850.
7. The next few years Saker was first at Bethel, then at Clarence.
8. Two eventful years:
   (1) The Baptists of the island ordered out by Spain in 1858.
   (2) Saker founded a new colony in Africa in 1859 in the name of religious freedom.
   (3) He left for England in 1860, broken in health.
9. Saker finished translating the Bible into the Dualla tongue by 1872.
10. Work at Victoria:
    (1) His daughter, Eliza, a great help to him.
    (2) Established several outstations, and traveled a great deal by boat.
    (3) Blessed with conversions.
11. Saker's last years:
    (1) Back to England on December 12, 1876.
    (2) Gave missionary addresses and appeals to the churches.
    (3) Died in March, 1880.
12. The man who could not be daunted.

ALFRED SAKER

"I will fear no evil, for thou art with me."—Psalm 23 : 4.

Livingstone's Tribute

When Africa's immortal missionary, David Livingstone, wrote about Alfred Saker, he said, "Take it all in all, specially having regard to its many-sided character, the work of Alfred Saker at Cameroons and Victoria is, in my judgment, the most remarkable on the African Coast." So retiring was Saker by disposition, however, and so determined that folks should praise his Lord rather than him, that he said: "I will have neither a prefix nor an affix to my name; let it stand Alfred Saker, Missionary to Africa."

As a boy Alfred had been captured by a master passion. It abode with him for life. He desired above everything else to give his life as a missionary to Africa. When in a condition of extreme emaciation he came home to England to die, the passion still possessed him. For during the last years of his life he preached in the churches of the needs in Africa and of his undying love for her people.

Many a missionary has prayed, "Lord, send me to any place, but not to Africa." The great continent which Livingstone called "The open sore of the world," has demanded a tremendous toll. The annals of all missionary work in Africa are filled with the records of men and women who were cut down by death in the first few months or years of their missionary careers. Yet it

was Africa that Saker had established as the goal of his service.

Birth and Childhood

Alfred Saker made his advent in the year when peace was established between Great Britain and the United States. It was on the twenty-first day of July, 1814, that Saker was born in a hamlet of Borough Green in the parish of Wrotham, Kent, England. This little village is a spot of beauty, and its quietness ministered to his spirit. Alfred loved books rather than play. His natural studious nature was allowed to follow its leading, and this is no doubt the reason that the lad was a thin, frail boy.

The Teen Years

There were so many other children in the Saker home that he did not receive very much individual attention. He went through the little village school, and while yet a young lad he began to help his father who was a millwright and an engineer. Here he received valuable information for his work in the after years in Africa.

It was in his sixteenth year that the great change came into his life. He had been sent to Sevenoaks by his father to assist in the millwright business. One Sunday night he was wandering around the streets when suddenly he heard music. They were singing an old gospel hymn in the little chapel, and so Saker entered. In after-years Saker often spoke of the chapel, for on that night Christ found him, and the boy became a new creature in Christ Jesus.

Soon after this new birth he returned home, and became an active worker in the little Baptist church there.

He was baptized in 1834, and was at once appointed superintendent of the Sunday school. He especially enjoyed the prayer-meetings. He sought every opportunity for the growth of his soul, desiring above all else "to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

While he worked in his father's shop he saved every penny that he could to buy books and instruments. He had a telescope and would spend hours looking at the stars. As he developed into the Christian life he would spend his Sundays going to near-by churches and preaching for them.

Preparation for Missionary Service

When his father died in 1838 it became imperative that the Saker children seek a more lucrative employment. Alfred went to Devonport where he found work in the government dockyards. Soon after he had moved, in February of 1839 he was married to Miss Helen Jessup. They both joined the Morice Square Baptist Church of that city.

It seemed for a while as if the dream and purpose of his life would not be realized, but that he and his wife would have to stay in England. The way to Africa seemed closed. His wife had joined him in his decision to make Africa their place of service. They, therefore, offered themselves to the Baptist Missionary Society. His pastor, Rev. Thomas Horton, was his spiritual adviser, and he added his word of encouragement and hope that the ideal of Saker's life might become an actuality.

Ever since William Knibb had gone to Jamaica to preach, and had returned to England with his stirring

appeal for freedom of the island's slaves, there had been an interest in Africa. The converted Negroes of Jamaica were eager to promote the Christian religion in their fatherland. They offered funds and workers for that purpose to the Society in England. This Society thereupon sent Rev. John Clarke and Doctor Prince, both of whom had worked in Jamaica, to discover the best place on the West Coast of Africa in which to start a mission.

These men left England in 1840 and landed on the island of Fernando Po. On this small island, about twenty miles from the African Coast and eight hundred miles north of the mouth of the Congo River, they began their work. They soon baptized five of the natives, gathered others into a class, and then returned to England to urge the Society to enter this vast domain. Their appeals were blessed with concrete results, for four men and their wives were accepted for Africa.

Departure for Africa

The missionaries sailed from England on August 19, 1843, with Alfred Saker, his wife, and their small daughter, Eliza, in the company. He was still far from being robust as he left his motherland for his life's work. One biographer writes, " There was nothing in Alfred Saker's record or bearing to suggest that the first chapter of a marvelous story was being written."

They first sailed to Jamaica where the company was to be augmented by the native workers there, who were to be their assistants in Africa. They had the joy in this island of fellowshiping with William Knibb, the apostle of the slaves' freedom. They stayed here for six weeks, and then with forty-two persons sailed for Africa where they

landed on February 20, 1844. The land of his heart's desire was reached at last.

Beginnings on Fernando Po

The voyage had been a difficult one. One author records, " The food was vile, the quarters were wretched, every hour brought its insult from a brutal captain and a blasphemous crew." Yet Saker wrote in gratitude, " I bless God that I am permitted to work in this heavenly field."

The most pressing task was that of building homes for the missionaries. Coupled with this the work of the station must be continued, the school every day and the church services. The language of the people must not only be learned but reduced to writing.

In the midst of these manifold tasks there was much opposition and sorrow. A baby girl was born to the Sakers on February twenty-fifth. She lived only a few months and died in July. It was a terrific blow to the parents whose health was already sadly depleted by fever. They also had to contend against the wood-ants which were very destructive.

Saker was eager to start work in Africa proper. The missionaries had been commissioned to take charge of the work on Fernando Po at Clarence, and also to establish work in the Cameroons. This stretch of country was nearest to the island. Here was

> the great unconquered peak of Cameroons Mountain, a beacon to a wider field. On the coast and along the river lay the homes of the Duallas, savage tribes under village kings. This was the field that challenged Saker from the first, this the task that was to test all his powers.

It was in June of 1845 that Saker set out for the Cameroons with his first convert of the island, Thomas H. Johnson. They had just passed a very severe winter. There was much destitution among the missionaries because they had no butter, no flour, nor any meat or sugar, but provisions had arrived in March of that year with some more missionaries. They all felt that the time had arrived for an advance.

There had been a previous tour of inspection to determine the location for the new mission station. On June 16, 1845, Saker began his work in a town of the Cameroons ruled by King A'kwa. Before he could move his family he must build a home for them. It was a tremendous task to gain a footing here. Both king and natives viewed his work with suspicion. If they laid any tools down for a moment, these would be stolen. They were spied on every minute.

The people of this part of Africa were collecting palm-oil and ivory from the natives of the interior and selling them to the traders. They therefore viewed the work of this white man with hostility. "Who is this man?" they said. "What does he do here? He has killed his father and run away from home." But Saker, who is known as "the man who could not be daunted," carried on.

The work was gaining a little headway when a more serious problem arose. King A'kwa had given Saker the right to settle here and begin his work. Saker had called the name of the place "Bethel." Now, the king was taken seriously ill and died, and all of Saker's rights were set at naught. H. L. Hemmens in his book on "Standard Bearers" has written of one of the attacks in the following terms:

On one occasion, a huge crowd collected outside the mission house with firebrands, guns, and swords, and called on the missionary to come out. One furious man threw his axe at the door and split it into three pieces. But Mr. and Mrs. Saker and their little ones escaped unharmed.

This condition of unrest prevailed until the son took the throne, and order was restored.

A mile from Bethel was another village ruled by king Bell. The people there also spoke the Dualla language. Saker worked with them also, but he found it very difficult because there was much fighting between the two tribes. In fact, fighting and killing each other seemed to be the chief occupation of the people of this district. " They were barbarous, debasingly superstitious, and acquainted with every vice known to humanity. They tortured the women, and a man had as many wives as he pleased."

The one tremendous task that confronted Saker was to learn the Dualla language, reduce it to writing, print a Dualla grammar, and ultimately to give to the people the Bible in their own tongue. He reached the first mile-stone when on January 1, 1846, he completed his first draft of a class-book in the Dualla tongue. Concerning his work of translation he wrote, " I rise between four and five and work on the Bible until eight or nine."

He had already opened his school, and had begun his preaching. In the school on the first day he had three boys and one girl all under twelve. Despite this small beginning he wrote, " I hope soon to build a schoolroom sufficiently large for four hundred children." Sometimes at his public services he would have several of the natives, and even the king and his family would come. At other

times there would be no one present but the members of the mission family.

The climate was very enervating. There were many days when the entire mission staff would be laid low with fever. In February of 1847 it was found necessary that Mrs. Saker and her daughter should go to England. They must have a change of climate for a while.

Saker only worked harder than ever. He wanted to build a home for Johnson, who had been living with him, and he also desired to erect a chapel. He was continually planning his tasks many months ahead. This time he was interrupted by the call to go back to the island and take care of the work there. Both Mr. Sturgion and Mr. Thompson were dead. Some of the Negroes who had come on from Jamaica had been found unfit for leadership, and others had failed in health. Doctor Prince and Mr. Newbegin had been compelled to go to England in search of health, so it became imperative for Saker to take charge of the work at Clarence. This he did in June of 1848. He wrote to the Board at this time, "Are the churches so destitute of young men that laborers cannot be found for Africa?"

The next eighteen months were months when one disaster followed another. The continual succession of these difficulties disheartened many of the members of the Board and made some of them question the wisdom of continuing the work. In April of 1850 there was not one single English Baptist missionary in Africa. Was not the price in human life too great for so meager returns?

December of 1848 three new families joined the mission at Clarence. Saker immediately planned to return to his beloved work in the Cameroons. He had left the

ALFRED SAKER

The Man Who Could Not Be Daunted

colored brethren, Fuller and Johnson, in charge. Such was not to be. One man returned to England. One man's health gave way. Another died on the field. Perhaps the greatest blow of all was the death of Merrick, who was a native of Jamaica, and had come to Africa in 1843, but died at sea on the way to England. Saker himself on March 12, 1850, was compelled to go to England in search of health. Doctor Newbegin died the next month in Africa leaving the station entirely depleted.

The crisis was acute. Saker arose and said:

> In ten years there have been about one hundred conversions, 8 native teachers engaged, the wilderness is being transformed into the garden of the Lord. The price has been great in lives, but bloodless victories are not common. Conclude I ought to return immediately.

He had been home only five months. He had not regained his full strength. He was not willing, however, to permit the mission to go backwards for want of a leader. On October 25, 1850, he and his family sailed for Africa.

At Bethel and at Clarence

His heart was made very happy soon after his return. He had gone to Clarence until Rev. John Wheeler came out and took charge of the work there that Saker might go on to Bethel. At Bethel fifteen were awaiting baptism. The hearts of these men reared in the denseness of heathendom, and surrounded with the vices of the traders had been touched by the Holy Spirit and had been quickened into newness of life. He received five of this number, one of whom was a slave, and one a prince. Both had to come to the only way that leads to life. Jesus said, "I am the way."

The chiefs of some of the surrounding tribes had vowed vengeance on the mission. They had determined to destroy it and drive out the missionaries. These men were somewhat intimidated by the fact that this prince had joined forces with the missionary. They sought to turn him. They tried to persuade him that he had made a mistake. He told them, "You shall not kill the missionaries until you have first killed me." The threatened attack, therefore, did not come, though persecution continued.

The wood-ants had worked much havoc to the missionaries' homes and also on the church property. Saker determined to make bricks and build more permanent structures. He erected a brick-shed and a kiln at Bethel. He discovered some good clay, and the work of making bricks gave five families employment. The buildings that they were now erecting were of a permanent character, and would keep out the wood-ants.

Wheeler was taken sick and went back to England. Saker had to return to the island, where he stayed two and a half years. He was again the only Englishman on the African field. Fuller and Johnson had charge of the work at Bethel. Both the stations of the missions at Bethel and Clarence prospered. Saker gave all honor to God. He wrote:

> We owe it to God, for without the gospel I could get no work done. With it I can build a bridge across our wide river, and convert the wilderness into a fruitful garden.

He was a man of great ingenuity. He believed most thoroughly that all the natives should work. He persuaded the people to labor with some industry. He intro-

duced "various plants, such as bread-fruit, mangoes, oranges, and other fruits and vegetables." He taught his converts the industrial arts. He made some carpenters, others smiths, and still others bricklayers. He made his own molds from a quantity of old lead, and cast his own types.

It was too much to ask of any man. He was breaking down so completely that they almost despaired of his life. Rev. Holt came out to be pastor of the church at Clarence in 1855. As soon as he arrived Saker and his family went home for their second furlough. God was now preparing him for the great adventure of his life. God was going to honor him in permitting him to organize a new colony.

Two Eventful Years

It was in February of 1856 that he went back to his field of labor. He arrived none too soon, for conditions on the island were approaching a very severe crisis. Fernando Po had been discovered by a Portuguese in 1471, and was then claimed by Portugal. In 1778 it was ceded to Spain. The Spaniards soon abandoned the island, so that in 1827 the English formed a settlement on it. Spain sent a consul-general to the island in 1845. He claimed the island in the name of Spain and ordered all missionaries to leave. This order was finally changed to read that one missionary and two teachers could remain. The Roman Church had sent their representative along. He stayed in the island, and sought to gain many followers, but was unsuccessful. In 1856, however, another bishop and priest arrived, and sought to stop all missionary work. Lacking sufficient authority, they returned to Spain. Two

years later there came to the island the consul-general for all the islands belonging to Spain on the coast. With him was the commander of the Spanish squadron, and six Jesuit priests. They immediately proclaimed "the religion of the Roman Catholic to be the only religion of the island, and no other religion to be tolerated or allowed."

The reason for all this contention was that the commerce of the Gulf of Guinea had increased, and the great Niger River was opened to trade. The importance of the island had, therefore, increased manyfold. Nations were quarreling for it.

The first thought was that the edict against the Protestant religion could be changed. Every time that Saker asked concerning the edict the answer was always the same, "I cannot, I will not grant it." The mission at Clarence must be closed, and all work must be transferred to the mainland. Saker wrote, "A port is wanted, where there can be British protection, British capital and laws. Must provide a home for all, and then employment."

There was no question in the mind of this valiant missionary but that the task that needed to be done could be done. God had sent him out to preach the gospel to these people. He was under the direction of the Almighty. He knew the truth of the statement, "If God is for us, who can be against us?"

A tract of land was purchased on the coast from a Bimbia chief. This piece of land was on Ambioses Bay. In writing a letter to the Board, he said:

A bay with nearly two miles of beach, without a stone, large enough to contain a thousand vessels, the sea breeze enters in all its purity, and the mountain wind at night in its freshness. Here

too, if England will permit, a highway to the interior, and the native produce can be shipped by smooth water to Europe. It will be the center of civilization, freedom, and light.

In his book on "Alfred Saker" Dr. E. B. Underhill has written of this enterprise:

This was a colony of African Pilgrim Fathers. There was excellent drinking-water here. He had secured possession. A river gave an unfailing supply of purest water, 27,000 cubic feet of water every minute. He had the pleasure of naming the various points of the landscape. It was all virgin. He was the pioneer. It was found that the natives who lived in the mountains came every three days to a provisional market on the beach. Here they exchanged palm nuts and yams from the interior for tobacco and other things.

The biggest part of the task yet remained to be done. First, the settlement must be provided with suitable dwellings. Next, the people of the island, who were intending to move from persecution to this haven, must be transported. Saker brought some of the boys from Bethel to help in this enterprise. He felled the first two trees himself, and started in to erect the buildings. Homes must be built for the colonists. Storehouses, a school building, a chapel, and other necessary structures must be erected. Gardens must be prepared. Everything needed by people founding a new colony must be put in readiness for settlement.

It was necessary also to make some laws and regulations for "Victoria." There will be

a governor and a council who will have power over all roads, and make regulations. There shall be entire freedom in all that relates to the worship of the true God, and the Word of God is hereby acknowledged to be the foundation of all our laws, and

claims the obedience of our lives. The Sabbath is a day of rest, and all business must be suspended to allow of its enjoyment, and the uninterrupted worship of God. All manner of spiritous liquor is prohibited except for medicine. No Jesuitical craft nor Spanish intolerance will darken the increasing brightness. Here we shall worship our Lord.

As soon as Rev. Diboll arrived to aid him, Saker left him in charge at Victoria, while he went to Clarence to help move the colonists to this "land of the free." His wife and daughter had returned that year, 1859, from a visit to England and were of great assistance to him. To help in this task of transportation Saker built a canoe that was twenty feet long, and this little craft, "The Emily," proved to be very useful. Thus this pioneer missionary founded a new kingdom in the name of God and of freedom.

On April 30, 1860, he embarked for England. His health was shattered. The whole mission task had again fallen on him. Mrs. Diboll had died, and her death had so affected the husband that he had returned. The climate of Africa was proving deadly to Europeans. It was a constant source of wonder and amazement to his brethren that Saker was able to live and work in Africa.

While he was in England he sought to clear up the matter of the colonists who had moved from Clarence. The Spanish government had turned over only fifteen hundred pounds for the confiscated mission property, while the cost of removal had been over two thousand pounds. The Board gave Saker a vote of confidence in his undertaking which he appprecíated very much. It was pleasing to him to know that this new venture had the approval of his brethren.

During his absence from Africa war had broken out between the various tribes. The fighting had forced Rev. J. Pinnock to retire from the advance outstation at Abo, where he was serving. Slave-trading had begun, and it did not cease until an English gunboat hove in sight. Saker had the confidence of these chiefs, and he was able to bring peace to the surrounding country. One biographer has written of Saker's influence on these men, "If he had chosen, he might have made himself king in the later years of his residence among them."

Saker Translates the Bible into Dualla

The Dualla language was spoken by many thousands of the natives of that region. It is said that there are traces of the Dualla tongue all over the continent of Africa. One of the big objectives of his life was to teach these natives to read and to give to them a copy of the Bible in their own language. In this task he now had the help of his daughter, Eliza. By June of 1862 he had completed his first translation of the New Testament into Dualla. No sooner was this finished than he immediately started in to revise it. The great joy of his life was on February 23, 1872, when the last sheet of Bible translation was completed. This monument of the Holy Bible in the Dualla tongue is a living witness to the scholarship of Saker. He said, "I have prepared a tool, my own work henceforth will consist chiefly in preparing a body of young men and women to use it well."

Work at Victoria

The natives had named the Cameroons Mountain *Mongo ma loboh,* which means "the mountain of God." In

the latter part of 1861 Saker and some of his friends ascended this mountain. Everywhere they went they noticed that the women did all the work. This was true of all the African tribes. When the party had reached seven thousand feet above sea-level they made camp and stayed there for five weeks, resting and making observations.

> Here [Doctor Underhill writes], they thought would be an excellent place to put a sanatorium, or a colony. There was material right around for the building of a house. They discovered that the main peak was divided into a pair of heads which they named "Victoria" and "Albert." They found an old extinct volcano that had been long burnt out, and much lava.

As they sat around in the evenings and talked they discussed the possibilities of building a home to which weary and sick missionaries might come.

Miss Eliza Saker was proving to be a great deal of help to her father. She took charge of the day-school, and once a week she held a meeting for women only. At this meeting she tried to teach them how to sew, and some of the other most rudimentary things about housekeeping. On Sunday afternoons she gathered this same group in a class where she sought to lead them into the light of Jesus as Saviour and Lord. Her health gave way, and in the fall of 1862 she and her mother journeyed to England.

The colony at Victoria was not developing according to Saker's expectation. Great Britain did not make a coaling-station here, as he had hoped, so the settlement did not become the center of trade. Many of the people of Clarence were unwilling to leave the island where they were established and venture to an unknown land. In the year 1862 there were only eighty-two at Victoria.

The outreach of the Victoria station was large. Saker took long trips into the interior. Sometimes it was to seek to bring about peace between warring tribes. At other times he would take one or more of his native assistants and in perils, in sufferings, in distresses, and in danger he would go on that he might tell to all who would listen of the Saviour who died for them that they might live.

The type of the work which he did was being severely criticized by some of the members of the Board. They thought that he was spending too much time in teaching the Africans how to plant, to make bricks, and perform other material occupations, and not enough time in the work of seeking to bring these people to Jesus. He, therefore, went to England in July of 1863 to answer these charges. After a full investigation by a special committee he was "given expression of satisfaction at his diligence and zeal."

It was not until a year later that he again set sail for Africa. He had written concerning his health before coming home, "The cause is God's, and if he calls me away he can take care of it, either by me or by some other means." This year in the homeland with his friends seemed to restore him to his vigor, and in his fiftieth year he went back to Africa.

His first task on reaching Victoria was to go to Bethel to start a new brick chapel. He had lost so much in the frame structures due to the destructiveness of the wood-ants that he was determined to make all the new buildings out of brick. He also put together his new boat, and thus was able to visit the outlying stations that were multiplying, and to start some more new work.

Sorrow, sickness, and death were constant companions of this station. Mrs. Smith died during this year. The members of his own family were in poor health, and were becoming more and more subject to recurring attacks of tropical fever. Saker himself had never been strong. Yet, the indomitable spirit of the man seemed to carry him onward where many of his contemporaries fell by the wayside and were buried in African soil.

He made his fifth trip to England in 1869. It was written of him then, "he was pale, feeble, and deeply suffering, yet ready at a moment's call to risk all for the souls of men." There went back with him a committee of the Board to investigate his work and bring back a report. The official records show that after visiting the stations of the mission at Victoria, Dido Town, Bell Town, John A'kwa Town, and Hickory the committee rendered the statement, "Mr. Saker has exhibited an endurance, a devotedness in the Master's service, an heroic struggle with perils and difficulties on every hand."

He earnestly desired that Great Britain should claim this new country. He entreated the government to take advantage of this wonderful harbor, but without avail. Saker became the ruler, and the administrator of this territory. That he governed justly and equitably is shown by the fact that chiefs were constantly coming to him for advice and counsel.

The last few years of his service in Africa were gladdened by the progress of the missions. One of these events was the gift of a little steam-launch, the Helen Saker. This was given to him by an admirer and it proved very helpful. He made some long tours in this launch, stopping to preach at different points.

He took a hurried trip to England in 1874 and brought back with him Rev. J. Grenfell, who afterwards became such a power for God on the Congo. Soon after he returned he was visited by an American missionary from Gaboon. This man told him that his Dualla Version of the Scriptures was understood by natives on that coast. On September 28, 1876, he wrote his last letter to the Board: "My health has been failing very seriously. Excuse more, my head refuses to direct my pen."

Alfred Saker had given his all for Africa. The land of his heart's desire had become the land of his heart's passion. The land that fired his imagination as a young man still stirred him to the utmost of his endeavor. He had come to Africa in the ardor of his young manhood determined to be faithful to the end. When his companions were stricken with fever, when he had to bury his own baby, when some of those who came out to work went back to England afraid of the diseases of the country, he remained stedfast. He thoroughly believed that God had called him to Africa, and he intended to stay there until his heavenly Father called him elsewhere.

Saker's Last Years

It was plain to all that Saker would have to return to England. The natives called him "the Shadow." He had suffered from many of the tropical diseases, and the doctors told him that he could no longer endure the heat and that he must close his work. "He was so worn to skin and bone, emaciated to a degree scarcely conceivable." He made his plans, therefore, and left Africa for the last time. He reached England on December 12, 1876, after thirty-three years of service.

The broken body and the tired brain found rest. In the quiet of the homeland, away from the daily exacting duties of a missionary, he regained some of his vigor. He spent hours with his books, reading and enjoying them as he had not done for years. Life's eventide was approaching.

A task still remained to be done before God called him home. He who had been on the firing-line so long, must give a word to the churches. This old veteran of the cross whose body was scarred with many battles with tropical diseases, whose mind was aflame with a vision, and whose heart was athrob with love for Africa, now visited the churches to deliver his message of Africa's great need. In one church he said,

> Though the years past have been years of suffering and years of toil there is nothing in this country that would tempt me to exchange a life of labor and suffering there, if so be I can have but a repetition of the joy that has been given to me in that land.

Thus spoke the true pioneer. The hardships are many and severe. The days are long and weary. The months are sometimes crowded with despair, and suffering. The friends of youth are lost in the all-encompassing fervor of the new passion. Criticism that is caustic and harsh is heaped upon one. At the end of the trail, when the present seems of such little importance, and the days of the long pilgrimage are lived again—at the end, the voice of the true pioneer is the voice of the sage whose life has been held true by a great vision, and it repeats to the children, I would do it all again gladly for the joy of just following the gleam.

At a union meeting of all the Glasgow Churches in 1879 he made an address. His unconquered spirit was noticed

as he spoke: "Oh, that I had another life to go out to Africa. The field is white, and the multitudes are in darkness still." This was the last speech that he made. From that time until his death he waited the summons home.

He lay on his sick-bed in his home. His friends realized that the time of his departure was at hand. All was quiet and peaceful. The battle was almost over. The cross was about to be laid down and the crown to be awarded. The Baptist churches of England were needing men to go to Africa. The appeal was being heralded, but the young men were not responding quickly enough. The news of Africa's need came to Saker's ears. He started up from his bed, and called out, "Were I a young man again, or had a second life to live, I would be off for Congo tomorrow."

The consuming passion of his life had been to work for Africa. Soon after he expressed that passion in this last dedication of self he passed away. He died in March of 1880. On the nineteenth day of the month they buried him in Nunhead Cemetery.

All England mourned his loss. He had opened up new territory. He had been faithful to his task. When the news reached Victoria and spread to Bethel and the other stations that Saker was dead, there was general mourning all over the mission. They loved this man of God, and his death was a personal sorrow to all the natives for whom he had done so much.

The Man Who Could Not Be Daunted

A man of the Book, he was eager to put the Bible into the dialect of the people, and to teach the people to read. He wrote once, "Have sat at Dualla seven hours." The

obstacles to be overcome to bring to these natives their own Bible seemed to be almost insurmountable.

Ever behind the builder and the printer was the scholar and translator, working in the silences of dawn and midnight, breaking down the barriers of language so that his message might have free course. And like an undertone through all his story runs the record of the man of the book, the tale of the long, silent, intense hours at the desk and the press, amid the recurring sufferings of a frame wasted by disease.

A new trail had been blazed. A new territory had been opened. A new contact had been made with a new race. The beginnings of the Cameroons Mission had been made. Alfred Saker had served long, faithfully, and well. His own daughter, who was very familiar with the Dualla tongue, started another revision of the Dualla New Testament.

No weakness of body deterred him. No thought of personal desire influenced him. No ambition for personal gain entered into his plans. Alfred Saker continued on following the Lord. He was confident in the power of Jesus. He had taken as his life's text "For thou art with me."

VII

MATTHEW TYSON YATES

OUTLINE OF CHAPTER VII

1. Matthew Yates always established a place of prayer.
2. Yates born in North Carolina, January 8, 1819.
3. His preparation:
   (1) A Christian home.
   (2) Worked on his father's farm.
   (3) Graduated from Wake Forest College.
4. The last year in America:
   (1) Married Miss E. Moring on September 27, 1846.
   (2) Missionary dedication service at Richmond, Va., on December 18, 1846.
   (3) Sailed for China on April 26, 1847.
5. Beginnings in Shanghai:
   (1) Started work on September 13, 1847.
   (2) Secured land and built a chapel.
   (3) Work retarded by the Tai Ping Rebellion.
6. Yates spent 18 months on furlough in America in 1858-1859.
7. The years of America's Civil War:
   (1) Income cut off from the South.
   (2) Secured position as interpreter.
   (3) Made a profitable investment.
8. Years of sickness:
   (1) Voice failed in 1869.
   (2) Spent a year in Europe, 1872.
   (3) Served for a time as United States vice-consul-general.
   (4) Began active work in 1875.
9. Many honors in later life.
10. His church in Shanghai:
    (1) For believers only.
    (2) Trained in self-support.
    (3) Trained some for leadership.
11. He died on March 17, 1888.
12. Yates loved the Chinese.

MATTHEW TYSON YATES

"But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to the Father who is in secret, and thy Father who seeth in secret shall recompense thee."—Matthew 6 : 6.

A Believer in Prayer

Matthew Yates was a great believer in prayer. From the time that he was twelve years old he prayed. In his seasons of prayer he spent many hours alone with God. Near his home was an oak where he erected an altar of prayer. Here he poured out his heart to God. Here his first petition was, "God be merciful to me, a sinner." Away from his friends and his family, away from all the petty annoyances of life, he unburdened his soul before the throne of grace.

No spot on earth was more hallowed in his every-day life than the place of his soul's communion. For six years he prayed near the leaning oak. When he started away from home to gain further schooling he wondered if it would be possible to have another sanctuary as sacred as the one at home. He was faced with the problem as soon as he arrived at school, for he roomed with three other students. He enjoyed their fellowship, but he desired above all things to have the fellowship of Jesus. Where should he erect an altar of prayer?

There were some trees near the college campus and here he sought a place of prayer. Yates discovered a hollow oak tree. In this tree he fixed a plank floor to protect him

from dampness. Within this small enclosure he felt that he was shut away from the world and shut in with God. Every morning he came to this quiet place to pray. He felt in his soul the truth,

'Tis the blessed hour of prayer when our hearts lowly bend,
And we gather to Jesus, our Saviour and Friend:
When we come to him in faith, his protection to share,
What a balm for the weary, oh, how sweet to be there.

The first prayer of Yates' life had been burdened with his own sin. This he continued until the Saviour found him. His prayer immediately changed. He prayed: "Lord, what wilt thou have me do? Show me my duty, and grant me grace and courage to do it." It was always in the great temple of God's outdoors that Yates prayed. The inner closet of his life, where he prayed to the Father who seeth in secret was among the trees of his heavenly Father's world.

Birth of Yates

The sturdy parents of this North Carolina home had reared all their children to love and serve the Lord. Mr. William Yates, Matthew's father, was a deacon of the Mt. Pisgah Baptist Church. He was an active Christian, and he implanted Christian ideals in his ten children. Mathew was the second child. He was born on January 8, 1819, on his father's farm about eighteen miles west of Raleigh, North Carolina.

Preparation for Life-work

God blessed these consecrated parents by bringing all their children into the membership of the Baptist church.

During Matthew's early boyhood he was troubled about his soul's welfare. He prayed but he seemed to gain no relief. With the others of his day he believed that the time to be converted was at a revival meeting. He looked forward, therefore, to the coming of the camp-meeting as the time when he would have his sins forgiven. They weighed heavily on him.

The tent meeting was held in the summer of 1836 under the direction of the Mount Pisgah Church. The meeting had been held for a week, and Matthew Yates didn't feel any change. When he heard his elders talk of closing the revival he was in despair. He went to his altar in the woods and cried, "O Lord, help me!" He who said, "Whosoever cometh unto me I will in no wise cast out," received him. Yates was born again. With thirteen others he was baptized by the Rev. P. W. Dowd in the New Hope Creek.

The Yates family owned a large farm, and so there was plenty of work to be done. With the exception of the few months spent in the primitive school, Matthew was busy from morning until night. Even during the weeks of school the chores on the farm needed to be done. The discipline of the farm, the piety of the home, the fellowship in prayer, and the lessons of the public school were all built into Matthew's character.

The life of the country lad of those days had its time of recompense. There were days off when the boys would go hunting; days when these farmer boys could sit and dream in the shadow of the trees, their sunburnt faces fanned by the gentle south winds; days when the heat of the sun seemed to induce laziness and sleep.

As Yates grew into manhood he felt the call to enter

the Christian ministry. The Lord was pleading with him at the place of prayer to become a preacher. He tried in every way possible to throw off the summons. He promised to be an active Christian, but still the Lord battled for his life; he had a task for Yates to do, and by the wooings of his Spirit he kept calling him.

He was unhappy. His soul had no peace. The months passed by and still he came to no decision. Finally, Matthew went to his father and asked him for help so that he could continue his schooling. His father told him that inasmuch as he could not help the other children to secure more education it would not be fair to them to help Matthew only. When the decision was really made, and Matthew determined to go away to the academy, his father helped him in every possible way.

Matthew was still unsettled. He had not yet surrendered to God with his life's work. Now he found himself confronted with another problem. First, should he tell his friends that he had been called to preach? Second, was he called to the foreign field? Did the "Go ye" mean him? On his knees in prayer he offered himself to God in 1840. He had surrendered all to Jesus. He was willing to say in faith and trust, "I'll go where you want me to go." There was no known reserve. From that moment Matthew Yates obeyed the voice of God. He sought to follow the leadership of his Lord.

In the fall of 1840 he entered the preparatory department of Wake Forest College. He taught school at times to secure funds. During part of his college course he gave singing lessons. His greatest financial help, however, came from the Baptist Convention of North Carolina. At their last meeting the Convention adopted him

as their beneficiary and helped him throughout the rest of his college course.

The great decision of his life having been made, Yates now developed in every way. The fetters of selfishness and the lure of a life of ease had been thrown off, and with that consecrated zeal which marked his after-life he threw himself into his studies with all his vigor. He read the "Memoirs" of Mrs. Ann Judson and he was stirred, as he never had been stirred before, by the need of the heathen.

President Wait of Wake Forest had written to the Southern Board of Yates' willingness to go out as a missionary. In February of 1846, Secretary J. B. Taylor of the Foreign Mission Board came to the college to see Yates and talk with him. He was very much impressed with this big student, who was over six feet tall and so well developed. He was sure that Yates was the type of a man that the Board wanted to send to the Orient.

After the visit of Rev. Taylor, he and Yates had some correspondence. Yates wrote to him of his desire to go to China. He told him how he had thoughtfully considered the need of the different nations of the world, but that he was sure that China offered the greatest challenge. Yates wrote to Taylor, however, that he would go wherever he was sent.

The Last Year in America

He had known Miss Eliza E. Moring since childhood. They had loved each other, and talked over many times together the mission fields of the world. They were married on September 27, 1846. Mrs. Yates proved to be a very useful helpmate, and there were times in the

after-years when due to sickness Mr. Yates would be laid aside, and Mrs. Yates would carry on the mission work in a very able way.

The Southern Baptist Convention had been organized in 1845 in Augusta, Georgia. The Foreign Mission Board of the Convention had determined to enter China and to enlarge its work there as soon as possible. On August 3, 1846, Yates was accepted by the Board for missionary work in China. Just a few weeks later the Raleigh Association of North Carolina adopted him, the first missionary of North Carolina to go to the foreign field:

> It is unanimously resolved that this body adopts Brother Matthew T. Yates as our son and our missionary to China, and that we, as a body of Christians, will give him a competent support during his stay or life.

The going of one of their own number had aroused the Baptists of this State more than anything else had done. They had listened to the messages of Luther Rice. They had read the life of Ann Judson. Most of them, however, were still very much indifferent to the last commission of Jesus. Now a young couple whom they knew and loved, a young couple from their very midst, was about to embark for the Orient. Interest increased mightily in the whole foreign mission enterprise.

The dedication service was held in the First Baptist Church of Richmond, Virginia, on December 18, 1846. Mr. and Mrs. M. T. Yates, Mr. and Mrs. T. W. Tobey, and Dr. J. S. James were here set apart for missionary service. Mr. J. L. Shuck, who had been a missionary for ten years, was present, and with him was a native Chinese preacher, Yong Seen Sang.

The plan was to have these missionaries all go out to-

gether. The new missionaries would have the counsel and advice of Shuck, and they would also have an opportunity of starting to learn the Chinese language. Mrs. Yates was taken sick, so it was impossible for them to sail with the rest. Mr. and Mrs. Yates left Boston on April 26, 1847. When they reached Canton the missionaries of that station tried to persuade them to stay there. The Board had suggested, however, that they open a new station at Shanghai. They continued on their journey, therefore, reaching Shanghai on September 13, 1847. For the rest of their lives this city was their home.

Beginnings in Shanghai

Shanghai was one of the five cities that had been opened by the treaty of 1842. It is about one thousand miles up the coast from Canton, another one of the Southern Baptist stations in China. At this time Shanghai was a city of about two hundred thousand people. Its streets were very narrow and abounded in filth.

The Shanghai of that day openly hated the foreigner. The Chinese people believed that their government had been cowed into submission by the boats of the other world powers. They looked upon all these white people from the Occident as usurpers and called them "foreign devils." Due to that feeling it was very difficult to secure a house. The newcomers had been entertained the first few nights in the city in the home of an Episcopalian missionary. They soon rented a house, which the Chinese thought was haunted, and they settled down to the task of learning the language of China. W. F. Bainbridge said of Shanghai at this time, "There is probably no harder mission field in China."

On November 6, 1847, the First Baptist Church of Shanghai was formed with ten members. The Tobeys, the Shucks, and the Yates were living in Shanghai. Matthew Yates, however, is looked upon as the founder of this mission. His power as a preacher and his ability as a linguist were soon evident. Despite the difficulty of the Chinese language Yates began preaching to the people after he had been there only one year.

Yates applied himself with such energy to the study of the Chinese language that his optic nerve was affected. Under orders of his physician he had to stop all studying and reading for several months. In order that he might lose no time, however, in learning the language he mingled with the throngs of people, and due to his sensitive hearing he was able to learn an even more correct pronunciation of the Chinese words than he could have secured through his Chinese teacher.

The missionaries began their public meetings in a warehouse. Led by Rev. Shuck, who had been at work in both Macao and Hong Kong, they soon were blessed with conversions. The Chinese who passed the place of the baptism must have been amazed. Never in that great city had such a sight been seen. In 1849 three Chinamen, who had accepted Christ, were baptized before the wondering eyes of the people.

By the year 1851 the missionaries had secured land near the north gate of the city. Here Yates had a home, and besides that there was another house, a school building, and a chapel. Sickness and death had visited the mission compound. Of the eight who had started to work at Shanghai only Mr. and Mrs. Yates were left. James and his wife had been drowned. Mrs. Shuck was dead, and

MATTHEW TYSON YATES
Who Loved the Chinese

Mr. Shuck had returned to America. The Tobeys had been compelled to leave due to sickness. The sifting process was going on. God was testing the faith of the Southern Baptists. Would they be true to the gleam and follow faithfully?

Mr. Shuck raised money in America for the building of a Baptist church in Shanghai. To accommodate the large audiences that were attending the meetings the auditorium was built to seat seven hundred people. The custom was for one person to stand at the door to invite in the passers-by, another one to act as the usher, and the third one to be ready to deliver the message when the congregation assembled.

A rebellion had been gathering force in China since 1850. By the year 1853 the Tai Ping Rebellion broke out in all its hatred and fury. It was impossible to continue the public preaching services. Yates and his companions spent their time in studying and in translating. The rebels finally gathered near Shanghai, and although in constant danger Yates stayed by his post and witnessed the battles of men for sixteen months. He did not leave the mission compound until he had received a government promise of indemnity of $5,000. This proved to be sufficient to restore the damage and leave about $100 in the treasury.

There were many experiences that came to this missionary during these troublous days. In his book on "Yates the Missionary," C. E. Taylor has inserted two episodes from Yates' own writing that are typical of many. One man was racing down the street and was seeking a safe place to leave his money. He had two hundred dollars. As he came to the mission compound he

thought of all the good things that he had heard concerning Yates. He threw his money over the wall of the mission. Soon afterwards he returned and received the money which had been faithfully kept. One day a poor old Chinaman, who was not a Christian, came to see Yates. He said: "I have known you for years. I have attended your chapel and heard you preach. What is more, I have watched you for years. My old wife and I make an unusual request of you today. We have no money with which to buy our coffins or pay the expenses of our burial. We ask you to furnish the former and attend to the latter when we die." It was the most peculiar request with which Yates had ever been confronted. He finally agreed to do as the old man requested. The Chinaman gave him a piece of paper, which was a title to a piece of ground. "It is not worth anything," he said. Long after the old couple had been buried, due to the growth of the city, the lots had become valuable and were sold for fifteen hundred dollars.

The tragedies of this Tai Ping Rebellion will not become known until the book of judgment is opened. In writing to the Board concerning one city Yates said:

> At the taking of Soochow, a large number of Imperial troops fell into the hands of the Rebels and were all put to the sword. More than eighty thousand of the people of Soochow, rather than fall into the hands of the monsters, as they considered these destroyers of temples and idols, took their own lives. They threw their children and wives into the canals in and around the city. They then jumped in after them, and all perished together.

The rebellion finally spent its force and the task of repairing and rebuilding commenced. On April 4, 1854, the missionaries resumed their public preaching services.

It was not until the middle of 1855, however, that the mission buildings were all restored. The lives of these consecrated people had been in constant danger, but with courageous heroism they had remained faithful to their tasks.

The mission had begun to reach out during the first few years, but now a definite policy was adopted as to its outstation work. By January of 1856 there were four preaching-places, and eighteen regular meetings were held each week. During these years Yates had been such an earnest and conscientious student of the language that he was known as "the Chinaman with his queue cut off." Another one wrote of him: "Doctor Yates is the best speaker of the Chinese language. He is a wonderful linguist."

Eighteen Months on Furlough

The time had come for a furlough. Yates had been in China for ten years, and his strength was depleted by malaria, and other sicknesses. Therefore, on September 1, 1857, Mr. and Mrs. Yates and their young daughter, and Mrs. Crawford set sail for America. On the journey home they passed through two very trying experiences. The first was when they were caught in a typhoon, and their vessel was almost dashed to pieces on a rocky coast. A passing vessel saw their signal of distress, and the missionaries, with much gratitude to God for his manifold mercies, were transferred to the other ship. The second experience was that of hunger. Food became so scarce on the boat, going to America, that the allotment to each one became less and less. By the time that they reached the United States they were most starved.

They remained in America for eighteen months. Both Mr. and Mrs. Yates were in much demand. People all over the Southland had been reading of their work, and they desired to see them and know them. They made their home on the Yates farm, and from there they went all over the South stirring the people with their missionary appeals. The Southern Baptist Convention met in Richmond in 1859. Several times Matthew Yates had the joy of bringing to this body the story of the untold needs of China. When he told of the rebellion, and of the trail of death everywhere, many a person looked upon this man as one who was surely kept by the power of God.

They were both desirous of returning to China. They wanted their daughter to grow up in America, but they could not make up their minds to part with her, so she went back with them. Mr. Yates had traveled over five thousand miles since coming to the United States. He had lost no opportunity in the reaching of the churches with the missionary challenge. It was a great delight to them all to return to Shanghai, which they reached on March 10, 1860.

The Years of America's Civil War

There were just a few months of work in China before Yates was faced with the problem of support. The forces that he had seen gathering strength while he was in America were about to clash in a bitter struggle. He found his work, however, very much curtailed due to the fact that the soldiers of France and England had occupied the city. Early in 1861 word came from the Southern Board that all salaries would have to be reduced. That

was the last news that he had from the Board until after the Civil War.

Something must be done. The work of the mission must not be discontinued. At whatever cost God's work must go on. In this great city there must be something for the missionary to do so that he could still carry on for God. Yates was offered the position of "Interpreter and Superintendent of the Chinese Taxes for the Municipal Council of the Foreign Community." He accepted this offer because it paid a salary of $2,000 a year, and also because it gave him the opportunity of continuing at his missionary task. It was very seldom that his new work kept him busy over a half hour a day. This position put him in touch with the highest mandarins of the Empire. His influence multiplied. Before he died one said of him, "Yates is the most powerful personage in Shanghai."

One of the pathetic and humorous incidents of his life at this time he records in his reminiscences:

> One rainy evening I was called out by a servant to examine a corpse. It was cold as clay, except in the region of the heart. I ordered some straw to be brought, placed the man on it, and poured a half teaspoonful of diluted pain-killer down his throat. Two hours afterwards I went out and found that the warmth about the heart still continued. Before the next night he was able to walk to his house. The man refused to receive religious instruction. He was a Buddhist, and said that his daily prayer to Buddha was that his spirit, at death, might be transmigrated into a donkey for me to ride in the spirit world, because I had given him many more years to eat rice and enjoy life.

An opportunity was given to Yates to buy a couple of acres for a very reasonable figure. He had some money through his wife's parents, and he borrowed enough to

buy this tract of land. This proved to be such a profitable investment that he was able to write to the Foreign Board in 1865 that he would be glad to make an annual contribution of his salary as long as his land paid him so well. There are many evidences that Yates had ample opportunity of becoming wealthy, but he sacrificed them all rather than desert the cause that had brought him to China.

The year 1862 was marked by two severe disasters. One was the outbreak of Asiatic cholera. During the summer this terrible scourge carried off hundreds of thousands of the Chinese. The other was the burning of the chapel. This was restored through the raising of funds among the people of Shanghai, who gave generously that the work might still go on.

Beginning in 1863 his letters are laden with appeals for more men for China. Year after year his appeals became more earnest. The solitary figure of Yates looms up for over twenty years battling against overwhelming odds in China. In sickness and in health, in sorrow and in joy, with fidelity that impressed all, this man of God remained stedfast. He was determined at whatever cost to hold the ground gained, and to advance wherever it was possible so to do.

Mrs. Yates took their daughter to Europe for schooling. After a year of separation the family were reunited in Geneva, Switzerland, where they all went for a rest. Mr. Yates was such a large man in every way that people were very much impressed with him. Many folks took him for a statesman. The Yates returned to Shanghai in 1865, feeling ready to be of even greater service to their Lord than they had ever been before.

Years of Sickness

The work was prospering at the mission. The literati and the officials of the city had begun to attend the church. This was due to the fact that so many of them knew and respected Yates, and also because much of the prejudice against foreigners had worn off. A revival began to break out, and several were applying for baptism. Yates wrote, "After twenty-one years I have reached the Chinese heart." Every thing pointed to a large ingathering at Shanghai—and then came disaster.

In his determination to master the Chinese language Yates had strained his vocal chords. His voice failed just when it seemed that he was needed most. The doctors said that it was not medicine that he needed, but rest. Yates went to Manchuria for six weeks in 1869. He was much better, so he again took up his work, but his voice failed again. This trouble annoyed him for five years. Pastor Wong, who had been baptized in 1856, was put in charge of the church. Mrs. Yates gave herself to the supervision of the mission. Mr. Yates became a wanderer during these years. He spent very little time in Shanghai.

These years were very hard for Yates. He was in perfect health, except for the trouble with his throat. He traveled thousands of miles. In 1870 he went to America and spent two months in the Sierra Nevada Mountains of California. His friends tried to persuade him to go East, but he was avoiding all places where he was known so that he might save his voice. Still unable to preach, he returned to Shanghai for a short stay. He was the picture of health. During his stay in China he

had grown three inches. This was a phenomenon that was attested to by all his friends. He was now over six feet tall, and weighed much over two hundred pounds.

He left Shanghai in January of 1872 for Europe. His plan was to spend a year on the Continent where people did not know him, where he could not speak the different languages, and where living was cheaper than at home. Mrs. Yates wrote of him, "Mr. Yates started on his wanderings, feeling sadder than I have ever known him to feel before, yet resolute to carry out the physician's advice." In writing to his sister from Paris several months later Yates said: "I am among strangers all the time. I would go to the States if I could rest there, but that would be impossible. Is it not hard that a man has to shun his friends?"

Month after month dragged wearily along as he journeyed from one nation to another. He interviewed throat specialists in the great cities, and they all advised him to rest his vocal chords. Before returning to China he made another hurried trip to America. Yates reached home in May of 1873. With his throat still affected he determined to accept the position of United States vice-consul-general. In this work he not only would be able to secure employment where his vocal chords would be used very little, but also he could save enough from his salary to build the chapel that they needed. The chapel was built at a cost of about thirty-three hundred dollars. Yates gave twenty-five hundred of this amount, and the rest was given by the Chinese Christians.

When he resigned from this work two other positions were offered to him by the United States Government. One was that of consul-general, and the other was that

of secretary of the legation. He declined both of these. His alma mater honored him. In 1869 they conferred on him the degree of doctor of divinity. Fifteen years later Wake Forest College sought him for the presidency. Concerning his refusal he wrote,

> I could not come down from the position of an ambassador for Christ to an empire, to become president of the college or to accept any other position in the gift of the people of the United States.

His voice was so much better by 1875 that he took up his work again with a great deal of vigor. He built a schoolhouse for Mrs. Yates at his own expense. God was blessing the mission. In December of that year he could report a church-membership of eighty. As he came to the time of the thirtieth anniversary of his arrival in Shanghai there is a note of extreme sadness in his correspondence: "When I came out here you promised to hold the rope, but you have let it slip." He felt that the churches in the homeland were losing their interest in foreign missions. This was all accentuated by the fact that in 1877 the Southern Baptists had only four men in all China. Yates was alone in his great city.

Periods of sickness were not uncommon to him from this time on. One cannot carry the full responsibility of such an ever-growing work and not feel the burden. It was too much for even one of Yates' physique. In broken health he went to San Francisco for a rest. He stayed only a few weeks and then returned, though he was by no means well. Converts were being won every year, so that by 1879 there were one hundred members.

As Mr. and Mrs. Yates grew older it became imperative that they find a cooler spot to which they could retire

during the heat of the summer months. He went to Chefoo, five hundred miles north of Shanghai, and secured a bungalow overlooking the sea. It was a delightful spot, and it no doubt added years to Yates' life. Every summer he sought this home for a few weeks, and then he would return to his work with increased zeal.

Yates had reached out a little during the early part of his ministry. Now he was planning to open outstations in several communities. Thoughtfully and prayerfully he planned his campaign. The plans that he started so many years ago are being followed in the Central China Mission today. By 1880 there were meetings being held in Kwinsan, Tongka-pong, and Soochow. Soon these preaching stations had increased to five with five native assistants in charge. He opened work in Chinkiang, a city of two hundred thousand, in 1882. Though alone, he pressed this work with enthusiasm, determined to do all in his power to reach Shanghai and the vicinity for Jesus.

Many Honors in Later Life

The permanent value of his work and the greatness of the man began to stand forth, so that several of the illustrious men of the denomination told of his worth. Dr. R. H. Graves, the Baptist missionary at Canton, said:

> Among the traits which made his life the forceful one that it was, I would put his insight into human nature, especially Chinese nature. The Chinese regarded him as having an almost supernatural knowledge of the human heart.

Mr. J. C. Williams, the treasurer of the Board, wrote of Yates:

> He is regarded by the Board not merely as a missionary but as a statesman. If he had remained in this country, he could have

attained distinction in any of the walks of life. He is a very great man.

President J. B. Angell, of the University of Michigan, said in 1884, "Doctor Yates, more than any other man in China, has shown what the gospel can do for the Chinese."

Another physical difficulty now overtook Yates. In 1880 he discovered that he was suffering from an abscess. This proved a veritable thorn in the flesh. Operation followed operation, but they only seemed to give temporary relief. During these months Yates suffered intensely. Ten different times he was under the knife of the surgeon. The heavenly Father answered his prayer as he answered the prayer of the apostle Paul: "My grace is sufficient for thee. My power is made perfect in thy weakness." Just before the tenth operation Yates wrote to the Board:

> I want the Board to remember the first mission they established in China. Men and means for Soochow, Chinkiang, and Shanghai are absolutely necessary. The work at all of these stations is flat for lack of men. I have done what I could alone to locate and extend the work—God is witness. But that must stop now till I am rid of the thorn in the flesh.

Yates' Church in Shanghai

A church for believers only was one of Yates' messages to China. Shanghai had many churches of different denominations. Some of them in a desire to have a large membership and so to report great ingatherings to the home churches, received all who came. Yates cared not for numbers. His great aim and purpose was to bring the Chinese into vital, living contact with Jesus. He believed that his primary task was not to increase the Bap-

tist church-membership, but to win the Chinese to Jesus, the world's only Saviour.

Doctor Yates trained the native church in self-support, and he also sought out the most promising young men as leaders. These men he would gather daily in his study, and seek to build into their lives the fundamental tenets of Christianity and also something of the preparation and delivery of a sermon. In his insistence on self-support a very interesting suggestion was given by a native Christian. Concerning this suggestion Doctor Yates wrote to America in 1880:

> In our Shanghai Church some one moved that as we receive blessings each day, we should contribute daily. This was unanimously carried. Also that the minimum contribution should be three cash per day (about ten cents a month). Some one proposed that one very poor member should be excused. He objected, saying, "Do not I want the award of doing good?" A month or two ago he handed in fifty more cash than the motion required. It was proposed to return the excess to him, but he declined to receive it.

The investment which Doctor Yates had made during the days of the Civil War had proved very profitable to him. With the income from it he had been able to educate his daughter in Europe. Now, toward the end of life he began to give away hundreds of dollars. He was a very liberal man. It is impossible to know of all his benevolences, but there are records that show that he gave over $20,000. He gave $3,000 in 1879 toward the endowment fund of the Southern Baptist Theological Seminary. Several times he gave money to Wake Forest College. His gifts to his alma mater total almost $6,000.

One of the big objectives of his life was the translation

of the New Testament into the Shanghai dialect. When this was accomplished it would place the Bible at the disposal of forty million of the Chinese. Tenaciously he clung to this work, giving it all the spare time possible. Finally in 1887 it was finished and he turned it over to the printer.

Without assistance from America the work was growing. This lone missionary, despite his physical infirmities was carrying on in the name of the conquering Lord. He had written, and he had pleaded with the Board for more men for China, ever since the going of Crawford in 1863, but apparently without avail. He began to wonder whether he would be able to hold out until reenforcements arrived, or whether the Lord would call him home. His wife and daughter had been compelled to go to America in 1884. He suffered much during their absence, clinging to his work, doing his task, trusting in his Lord.

The darkest hour is just before the dawn. So it was in the Shanghai Mission. When it seemed as if Yates would have to give up, the reenforcements came. Mr. and Mrs. D. W. Herring and Mr. and Mrs. R. T. Bryan arrived in Shanghai in 1886. They were from his home State, and when Yates saw these strong young people who had come to the help of the Lord against the mighty, his heart was warmed. He had asked for ten men, but after twenty-three years of working alone, he was rejoiced to have any one help in the tremendous task of reaching China's millions for Christ.

The Southern Convention had greatly cheered Yates when they had wired him in 1884 to build the chapel at Chinkiang. They promised to give $2,500 for the work.

Rev. Bryan was given this field as his territory. Rent in the city was so high that Yates urged his brethren in the States to raise enough money to build a home. The Baptists of North Carolina raised over a thousand dollars for that purpose in the summer of 1887.

The Last Days

In the spring of 1887 Yates received a special invitation from the Board to visit America for rest and recuperation. This letter was not received until after the first stroke of paralysis. He wrote to the Board of his sickness.

> On the morning of June 30, I was surprised beyond measure to find something serious had happened to me during my sleep. I could not get up. My left arm and leg seemed to have lost their cunning. I managed to get my feet to the floor, but my left foot could not bear my weight, and gravitation drew me to the floor. I could not rise without much help.

The effect of this paralytic stroke stayed with him until he died.

The Wake Forest College asked him to deliver an address before the Alumni in 1888. In answer to this request he wrote them that if it were possible he would be glad to do so. However, in February of 1888 he wrote again that it would be impossible for him to go to America that year, but it might be possible for him to speak for them in 1889.

During 1887 he suffered much. He loved to preach, and now it took about all his strength to preach every other week. On December 17, 1887, he wrote:

> My inability to get about is improving a little since cool weather came on. My palsied limbs, however, will not allow me to attempt

work. It is a great trial to be denied the privileges of working when there is so much to be done.

Now that the money had come he was eager to superintend the erection of the home for the Bryan family in Chinkiang. Yates was looked on as the father of the mission, and the other missionaries were always glad when he visited them. In February of 1888 he went to Chinkiang to counsel with the builders. While here he suffered his second paralytic stroke. Bryan heard him fall and rushed to his bedroom. Yates was very dizzy and could not see. He had struck his head when he fell. A week later he was able to go home where Mrs. Yates and his daughter, Mrs. Annie Y. Seaman, tenderly nursed him.

One day Mr. Bryan went to Shanghai to see him. Later, when writing of this visit Bryan records:

> It was evident that he was sinking. One day, while rubbing his aching foot, I looked up and saw tears running down his cheeks, then he sobbed a few times. I wiped away the tears, and he said, "So much work, and I can't do any of it." I said, "God can have it done." He replied, "But God needs men." Shall these tears be disregarded?

During the last few weeks of his life Yates suffered intensely. Yet, he was always making plans for the future. Even in the midst of his physical agony his mind was always on the work of the mission. Friends, family, and doctors all thought that he would live for many months. He still had such great strength that all were sure that he would live the year out.

The end came suddenly. On the morning of the seventeenth of March he seemed to be freed from pain. As they watched by his bedside all was peaceful and quiet. There was no struggle. The day wore on, and still he

lay scarcely breathing. Then as the shadows fell, and twilight came on he ceased to breathe.

He had wanted to die in China, and to be buried among the people whom he had learned to love. He said that he was ready to go when the Master called, but that he hoped the Lord would grant him many more years in which to work. Now he was gone.

Yates Loved the Chinese

Sorrow spread over the whole mission field where he had served for over forty years. The church in Shanghai sent a beautiful tribute to Yates, to the Southern Convention. "We have lost our good shepherd, and the flock is bleating." Rev. W. J. Hunnex, a close associate of Yates during his last few years, said, "No foreigner has been better known or more warmly loved by the Chinese than the man over whose death we are mourning together." Rev. R. T. Bryan wrote: "Yes, our father is dead. He truly loved us, and we truly loved him. Our children sat on his knee and called him grandfather."

Dr. M. T. Yates was buried in Shanghai on March 19, 1888. A host of people, his many friends, gathered to honor his memory. People standing near said, "How they loved him!" A Chinaman standing near answered, "Oh yes, but how he loved us!"

His outreach was always large. He was ever seeking to render service. He wrote the Foreign Board on various occasions of the necessity of opening work in Japan. He loved his work. He gave his life for the cause of foreign missions. One of the last prayers of his life was, "Oh, for a revival among pastors and churches on the subject of foreign missions to the heathen!"

VIII

MRS. MARILLA B. INGALLS

OUTLINE OF CHAPTER VIII

1. Marilla Baker, born November 25, 1828, at Greenville, N. Y.
2. Many changes:
   (1) Death of her father.
   (2) Her mother married again.
   (3) Her step-father became pastor at Eastport, Wis.
3. Two important dates.
   (1) Married in December, 1850, to Rev. Lovell Ingalls.
   (2) Sailed for Burma on July 12, 1851.
4. Her husband, Rev. Ingalls, died at sea on March 14, 1856.
5. Changes that followed:
   (1) Took husband's children to America.
   (2) Back to Burma in 1859.
   (3) Settled in Thonze.
6. At work in Thonze:
   (1) In danger of robber bands.
   (2) Blessed with converts.
   (3) Burning of chapel in 1864.
7. Home to America for rest in 1865.
8. Gift of a Bible to Burma's queen in 1872.
9. An old monastery given to Mrs. Ingalls by heathen priest.
10. Missionary methods changed with advent of railroad in 1877.
11. Mrs. Ingalls visited America in 1891.
12. Her last period of service:
    (1) Native helpers died.
    (2) The Burmese had become her people.
    (3) Outstations developed.
13. Mrs. Ingalls died on December 17, 1902.
14. Mrs. Ingalls won to Christ over 100 Buddhist priests.

MRS. MARILLA B. INGALLS

"Love never faileth."—1 Corinthians 13 : 8.

Marilla was sitting in the country church at Westerlo, New York. She was a small girl of nine with laughing eyes and long curls. The men and women were all in the front of the church, and the children were in the back seats. On the platform stood a returned missionary from Burma. It was not on the missionary that Marilla had riveted her attention, but on the idol in his hand. When recess time came and the rest of the children rushed out to play she touched the idol and cried. A great wave of pity arose in her heart for the people that were worshiping this idol.

Marilla did not want her folks to know of her interest in these heathen people. During the day she was the same happy, care-free girl. When evening came, and she could shut the door of her room she would look at pictures of gods. As she turned the pages and came to the picture of Buddha she prayed for the land of Burma of which she had heard the missionary speak.

Birth and Early Training

Marilla Baker was born on November 25, 1828, at Greenville, New York. Her father, Selah Baker, and her mother, Sally Baker, tenderly reared her in the love of God. They wanted their beautiful daughter to give her heart to Christ early, and to serve him in his church. As their eldest child they watched over her growth with solicitous care.

In the Baker home was Marilla's grandfather. He was a minister, but now due to his blindness he could not read the Bible. She became eyes for him and read to him out of the old family Bible. One day, another minister and her grandfather were trying to locate a text, but they could not find it. She offered to find what they wanted, and did so without the use of a concordance. Turning to her grandfather, the Welsh minister said, "That little girl will yet make a female preacher."

As Marilla grew into young womanhood she became one of the most attractive young ladies of the entire countryside. Regarding her life at this time it is written, "No girl loved a good time, a pretty dress, or a tale of chivalry, and romance more than Marilla Baker." In after years she wrote of her life at this time. "As the years passed I grew to be a laughing giddy maiden, with a heart full of tears for the characters of novels."

No one of her friends ever thought of Marilla as a Christian worker, and least of all as a missionary. She was so full of fun and vivacity, and was so enthusiastic about the material joys of every day that it was difficult to think of one who was such a belle, as being willing to go to the unsaved world across the sea. Surely, she would never be content to leave the gaiety of America's life for the heathen world.

There had been no one to nurture the seed that had been sown by the missionary years ago. There was no World Wide Guild, or Farther Lights Society to cultivate the missionary interest that had been started. At night, however, as she read her Bible her thoughts would wander to Burma and the great need of the Burmese people. Unknown to any one she would plead and cry

out to her God with a heart laden with pity for Burma. God through his Holy Spirit was keeping the heart sympathetic to the needs of missions. He had an important task for this life. If she would dedicate the buoyance of her enthusiasm and the zest of her interest to his cause mighty things could be done in his name.

Many Changes

Selah Baker had died, and her mother had married again. The family moved to Wisconsin where her stepfather became pastor of the Baptist church at Eastport. One day to this home in Wisconsin came Lovell Ingalls as a guest. The pastor rejoiced at this privilege of talking with a returned missionary. Rev. Ingalls had been serving under Dr. Adoniram Judson in Burma. He had been heart-broken over the death of his young wife on the mission field. Yet his voice rang with love that he had for the people to whom he had been ministering. When Marilla discovered him in her home she was very much provoked. She called her mother to her, and said, "Why should the parsonage just at this time be turned into a boarding-house for missionaries?" She had just returned home from a long absence. Her mother tried to pacify her, and finally said, "But he comes from Burma, my daughter."

It was not long before Marilla heard the entire sad story from this grave-faced young man. He told her of his young wife who had been stricken in her youth and was buried in Burma's soil. As their friendship deepened he unburdened himself. There were two little children left motherless. "He opened his heart still more, and she caught a glimpse of the battle-scarred and Christlike

spirit that dwelt within." She had never forgotten the story of Burma's need as heard in the little village church years ago. Yes, she would go.

What sort of a missionary would this young lady make? Could she be serious enough to settle down to the real task? Would not her gay, fun-loving spirit be too frivolous for the work of teaching the heathen about Christ? Her friends and her mother were all disturbed by these questions, especially so when her engagement was announced.

Rev. Lovell Ingalls had been on the foreign field. He had faced the denseness of heathenism. He had mingled with the idolaters. He knew by personal experience of the heart-aches and sorrows of the mission work. The value of a frank, buoyant heart could not be overestimated. So they were married in the parsonage at Eastport in December of 1850.

The next summer, July 10, 1851, Mr. and Mrs. Ingalls sailed for Burma. Thus Mrs. Ingalls began her missionary career which was to last for over a half century. At the age of twenty-three she was embarking upon a voyage that was long and difficult. With the full fervor of her being she entered into her life-work, and never did she cease to follow closely and carefully in the footsteps of Christ her leader.

Her husband had been located at the Arracan Mission of the Burma field, and here they now began their work. She was a very pretty woman, and everywhere she went she attracted attention. One writes of Mrs. Ingalls, " Her hair hung in long curls about her head in the manner which is so well remembered by every one who knew her." The natives called her " the teacheress." They

gathered around her and made exclamations, and said "Very pretty." In the booklet "By the Banyan Tree," Miss Grace M. Everts has written:

> They feel and rub her hands to see if they are painted. One examines her curls, another removes her combs, to see how and of what they are made, and several are giving her dress most minute and careful attention. An old woman objects vehemently when the white mama offers as a reason for not allowing her stockings to be removed, that this is not the custom of her country.

The very things that folks had said would make it difficult for her to become a missionary now proved her chief asset. She taught in the school. She helped in the distributing of tracts. She was most happy in the privilege of accompanying her husband on his missionary tours. Her Sunday school was called "the white mama's school." Mrs. Ingalls wrote of one girl:

> She sat on the front row this morning. I had told her, as I told them all, that they must wear some clean clothes. She had no jacket, but a half a dozen strings of beads, the loan of an elder sister. They are both suitable and elegant in her eyes.

One day the English doctor came to see how Mrs. Ingalls was feeling. She had been taking medicine for some time, according to his prescription. He noticed that she was looking very much improved, and he told her that his medicine had done her good. She thanked him but she told him that the main cause of her improvement was that there were four conversions: "Four are to be baptized in the Royal Lake under the shadow of Shwedagon."

During the year of 1854 she wrote of the first convert, Ko Shwe Bouńg, that he was a man of great importance, and that his wife was a superior woman. So eager was

this man to show the love that he had for his new Lord that he erected a large canopy over a place that would seat four hundred people. In order that these inquirers might stay and be brought to Christ he spent large sums of money in feeding them. Mrs. Ingalls said:

> I scarcely had time to eat or to sleep. They have never seen a white woman before. They stole my soap and ate it for bread. They took my sugar to season curry, and one man took some castor oil for his fish stew.

Death of Mr. Ingalls

Rev. Lovell Ingalls was growing weaker. He had served for many years, and now God was calling him. They had lived a happy married life for over five years. "I am tired and wan and very feeble today," he said. "I am glad I have given my life for this people. I have enjoyed my work for the Burmans." On his way between Calcutta and Rangoon he died on March 14, 1856. This left his young wife alone with his children by the first Mrs. Ingalls.

Changes

She stayed in Burma a year after the death of her husband before returning to America. She brought the children home to be educated. She was in the United States but a short time, for she was eager to be at work for the people whom she had learned to love so dearly. On November 26, 1858, she sailed for Burma "under appointment of the Missionary Union for independent work." Four months later she reached Rangoon.

Where should she now serve? Mrs. Ingalls was only thirty-one years old, and her companions on the field

thought that she should not go anywhere alone in missionary work. These fellow missionaries told her of the dangers that confronted a white woman who was alone in this heathen country.

Marilla Ingalls had chosen her station. She had carefully and prayerfully considered the entire matter. She felt that her commission for service had come from her heavenly Father. It was not for her to question the dangers that might beset the place of his appointment. Her course must be in strict obedience to her Lord.

At Work in Thonze

It is little wonder, therefore, that the names of Thonze and Mrs. Ingalls are always linked together. Trials were constant and severe. Difficulties that seemed insurmountable had to be overcome. Dangers innumerable were often lurking to destroy the mission's work. Yet, she was faithful to her heavenly vision, and "around her were encamped the angels of God to deliver her."

Thonze was a village of Lower Burma. It was situated in a wild jungle inhabited by savages. The men of the jungle secured their living by plundering. There were big robber gangs, and many of the people were of the most vicious type. "The meaning of Thonze is thirty. It is possible that there were thirty villages about there, and this was the principal one."

This village of Thonze now became her home. Alone she went to this jungle country. Her fellow missionaries tried to dissuade her. They told her that she was needlessly throwing her life away. She ought to choose some place nearer to Rangoon. She was five days' journey from her brethren. Mrs. Ingalls was sure that she was

following the leading of God. The after years proved the wisdom of her judgment. Thonze became one of the most important and prosperous of all the mission stations of Burma.

The success that came to the work at Thonze was remarkable. Separated from all other stations, in constant danger of robber bands, persecuted by the heathen priests, Mrs. Ingalls remained faithful. With the buoyancy of her nature, and the enthusiasm of her life she bravely served in this jungle settlement.

Many a person of different temperament would have quit this hard field. Many a missionary would have had recourse to law and the authority of England's soldiers. Mrs. Ingalls sought to win these wild people by that force which never fails, "Love never faileth." Her love for these people made the desert of heathenism to blossom with the rose of Christianity.

From the very beginning the work at Thonze was blessed with converts. The winsomeness of her manner and the charm of her personality impressed these people. She wrote:

> Here is a site of an old monastery and very much reverenced by the people, so that the people from distant places, who pass our door, take off their shoes, and few bow with clasped hands. This is really a very pretty place with palms and coconuts to the right and left.

Ko Shwe Boung, the Christian whom her husband had baptized, was very loyal to the mission work. He was now over eighty years of age, but he still delighted in serving the Lord. Mrs. Ingalls wrote in 1864:

> Ko Shwe Boung has built a teak-wood chapel here; we had a gathering of five hundred Christians, and we had a meeting for

three days. He has also given a plot for a cemetery. He has made houses for the poor. When I visited him he laid before me a tray of four hundred rupees for the use of the Lord's work.

Shortly after this Ko Shwe Boung died. His son was still a robber, and she feared somewhat that he would not turn over to the mission the property that the old man had promised to give before he died. The son carried out his father's desire so that Mrs. Ingalls received for the mission " the deed of the chapel and the ground, and then a parcel of paddy land for the support of the colporters." They came from all around to attend the funeral of this old man who by his many acts of kindness had endeared himself to all. It was the largest funeral that had ever been held in that territory in the name of the Lord Jesus.

Persecution had been cheerfully endured. Mrs. Ingalls had continued to plan and to work, feeling sure that all things would work together for the good of the mission and the furtherance of the kingdom of God. Now her heart was broken! The beautiful new chapel had been burnt to the ground. Many of her own personal effects were also burned. She lost nearly everything that she owned. It was a tremendous blow. She had bravely endured all things, but this catastrophe seemed to break her waning strength. She must find rest.

Rest in America

The next year, 1865, she embarked for America. For several years she had carried on alone in this heathen village. She had been driven around to the near-by villages in an ox-cart. She had established several outstations. The entire responsibility of the mission had been hers. God had richly blessed her work, but she

had given her all that these Burmese people might be redeemed. She had to stay in America for two years that her health might be thoroughly restored.

Gift of a Bible to Burma's Queen

On her way back to Burma she stopped in England. While there she secured a Bible with the autograph of Queen Victoria in it. The Bible was designed for the queen of Burma who lived in the royal city of Mandalay. It was Mrs. Ingalls' purpose to seek by some method admittance to the queen that she might present the Bible in person.

In the year of 1872 Mrs. Ingalls determined to make the long journey and to gain an audience with the queen. One of the reasons for this decision was that she was making a preaching tour. She felt sure that permits from the king would make progress much easier. She took with her two Bibles, the one that Queen Victoria had autographed, which was in English, the other, a copy of Doctor Judson's translation bound in red and gold.

Mrs. Ingalls applied to the proper officials that she might see the queen. In telling the story afterwards, to the students of Wellesley College, she said:

> The audience was granted, and the day fixed; in an ox-cart with a scarlet canopy, indicating that I was to be received in court, I proceeded with some of my Bible-women to the golden palace of the golden king. We were ushered through ranks of soldiers, hundreds of them arrived at the gate. Because my Bible-women didn't have on proper court dress they were refused admission.

Mrs. Ingalls refused to go in to the queen without these native women, so they were admitted.

MARILLA B. INGALLS

Apostle of Thonze Who Won
One Hundred Priests to Christ

In the throne-room were three hundred women lying in lines, prone on their knees, with their faces between their hands. They actually lay on their faces from nine to three. Finally the golden doors behind the lofty throne swung open, and the queen appeared. Victoria's Bible was placed on a gold tray and sent up with the translation on a silver one.

During the hours that she was there Mrs. Ingalls was plied with questions. The queen soon tired of hearing her talk of religion, but she was very much interested in her wearing apparel. At last Mrs. Ingalls was dismissed. The queen told her to come on the morrow when she would preach to her. Mrs. Ingalls returned to the royal court hoping to be able to explain further about the Christian religion. The queen, however, talked for hours of Buddhism. The third time that Mrs. Ingalls was given an audience with much care and thought she explained the fundamental tenets of Christianity. In his book on "Missionary Sketches," Dr. S. F. Smith makes the observation, "The fact that she had been favored to see the golden face gave her more effective access to the people."

Gift of a Monastery from a Heathen Priest

In the village of Thonze there was a tree over one hundred years old. It was supposed to be inhabited by nats, and people came from all the surrounding country to worship and to recite their heathen prayers. There was an old Burman priest in the village who was blind. He felt among the Buddhists the effects of Mrs. Ingalls' work. He said, "Since the white woman has come I have lost the best of my disciples."

One day Mrs. Ingalls drew the old priest into conversa-

tion. " Let me tell you of my grandfather," she said, " for he was blind." She told him the story of how she had found the verse for which he had hunted. " But God commended his love toward us in that while we were yet sinners Christ died for us." So interested did the blind priest become that he summoned some of his followers to hear the story of Jesus.

Gradually the old man became weaker, but he refused to accept Jesus as his Saviour. As he was on his sick-bed Mrs. Ingalls sent him over some tasty dishes, which he very much appreciated. Just before he died he called in some witnesses, and he deeded the monastery, the grounds, and the old tree to the Christian missionary. No longer was the banyan tree a nats' abode. She had large banners made, and tied to the branches: " Believe on the Lord Jesus Christ and thou shalt be saved." " God is love."

Near the old tree was a large dog. A couple walking along drew back when they saw the dog. Finally, the woman put some food on a tray and offered it to the dog. To her surprise she noticed that it was bronze. Mrs. Ingalls said to them, " Is he not to guard me from thieves, dacoits, and help me in various ways? " They looked surprised at this statement of the white mama. Did she not know that the dog was an image and that he could harm no one? The opportunity was thus given for her to talk to them of the folly of idol worship. If a bronze dog could not help her, neither could an idol help them. The lesson went home, for the man never again worshiped an idol.

This dog was the text of many talks and sermons. He had been presented to her by some friends in New

York. "They are also intending to send me," she wrote, "a large eagle, and 'New York' will now have a companion in my 'America'—another dumb teacher who will rest on the top post on the opposite side of my garden walk."

Mrs. Ingalls was a constant and graphic writer. She kept in touch with many churches and innumerable friends. She knew how to make the events of her life live in the messages that came to America so that she was continually receiving funds from different sources for the various activities of her life. Even though she made such long stays in Burma, her writings for the "Baptist Missionary Magazine" and other papers were so vivid that folks were always interested in her work.

She was always enthusiastic. Whatever undertaking she was engaged in, she consecrated her whole soul to its accomplishments. Despite all the annoyances of her life she ever was enjoying some ludicrous situation. She possessed the happy faculty of seeing the funny happenings amidst all the seriousness.

As she was touring one day she heard that Mrs. Vinton of the Karen Mission was near-by. Desiring to see Mrs. Vinton and to enjoy a few hours of Christian fellowship, which she was usually denied, she went to the Karen village. After they had talked well into the night of their common problems they went to bed only to be awakened at two in the morning. The natives had come to escort them on their journey. They were somewhat surprised at being aroused so early, but Mrs. Ingalls with her usual happy disposition found something to laugh at, and thus she soon had Mrs. Vinton laughing with her at the oddity of the situation.

"First came a procession of young men," wrote Mrs. Luther in her book on "Vintons and the Karens,"

two of them beating gongs. Then came the cart bearing Mrs. Vinton and Mrs. Ingalls. It was drawn by two of the sleekest oxen, with bells strung round their necks on a broad band of red cloth. By its side walked young men and maidens in holiday attire. Then came another company of men and women, and so on to a mixed assembly. They had imbibed the idea that the larger the escort, the more the heathen would be impressed with the dignity of the Christian religion. Mrs. Ingalls was impressed with the love and devotion manifested toward the teacher who had sacrificed so much for them.

Missionary Methods Changed

The year of 1877 will always be remembered as the year when the railroad from Rangoon reached Thonze. It would not be necessary to spend several days, now, between these two mission stations. The journey could be accomplished in a few hours. The jungle village became a station for this new line. Problems, possibilities, and responsibilities faced her.

Would the two lines of steel rails connecting Thonze with the outside world make it a better or worse place? Every new step of progress of humanity always has in its wake new dangers. Mrs. Ingalls had been preparing for the advent of the railroad, so she immediately began a campaign to make use of this new method of transportation as a medium for the promotion of the religion of Jesus.

First, she began the work of the distribution of Christian literature at the stations and in the railroad trains. In less than three months one of the native preachers had given out sixty to eighty tracts each morning. The

Bible Society sent her English Bibles, and she was giving out tracts to the English, French, Burmans, Shans, Hindus, and Karens in their own language. Secondly, she held socials and lectures for the railroad men in an endeavor to reach them for a better life and for the Christian religion. Thirdly, she developed reading-rooms. In Thonze she established a reading-room with one hundred and twenty books in the library in the depot. Along the route she had branch libraries under the charge of the tract distributors. In this new venture that had in it so many possibilities she not only was given help by some of the travelers, but the English Government also came to her aid.

Wherever she made an appeal for funds she seemed to be irresistible.

A Buddhist priest gives her a garden in which to hold schools. Again, she wants a zayat, just outside the mission grounds for a preaching-place. Its owner promptly turns it over to her. From America, friends send money to support her preachers and Bible women, besides books, and even spectacles, that her aged Christians may still read the word of God.

One of the groups that harassed and annoyed her, and that, no doubt, was probably to blame for many of the burned homes, was the dacoits. People were in fear of terror of this band when they started on their periodic tours. Once she stood on her veranda and saw over one hundred villages burning.

One evening she was teaching a class of young men in her own bungalow. She was endeavoring to ground these young men in the rudiments of preaching, when she was interrupted by a group of wild men rushing into the room. There was no time to flee, or to prepare any defense, so

she prayed. Her entire class were crouching in terror expecting any minute to see her killed. The robber chief came toward her with a wild look in his eyes. Mrs. Ingalls was the only calm one present. She began talking to them about America, and she picked up her husband's revolver. She started to tell them what it was for and what it would do. The chief looked at her with growing wonder. Suddenly he picked up a piece of paper and stuck it on the wall and shouted "Shoot!" She had never shot anything in her life. She had never even pulled a trigger. She realized that her very life depended on that shot. Again she prayed, and then pulled the trigger. The bullet pierced the center of the paper. Stricken with abject terror the robbers rushed out of her home as if they expected that the bullets would be turned on them. The Christians all sank to their knees thanking God for his marvelous deliverance.

A few years later it was learned that there was a price of ten thousand rupees on her head. The dacoits feared her so much that they wanted to do way with her. One of them had been taught in Mrs. Ingalls' school, and he would not let them harm her. Many times, however, she was frightened. In 1886 she wrote:

> We are in a state of fear night and day. We are trying to protect ourselves, but our reliance is on God. I do get scared by noises, but I think I will soon trust more.

Another difficulty that she encountered was that of finding places to stay on her trips. The people of the country were Buddhists. They were taught by the priests that they would encounter the enmity of their god if they entertained this Christian missionary. "Some are afraid

to open their homes," Mrs. Ingalls wrote. "Most of them will do anything to be relieved of having 'the Jesus people' in their homes to eat, to sleep, or to preach."

The charm of her personality always gained her a group of listeners. As she stood in the bazaars folks would gather around her and ask her questions about her clothes. She would talk to them about Jesus and give out many tracts. One, in writing of her said, "Mrs. Ingalls couldn't really have preached any sermons, but she always talked in a way that her hearers understood and enjoyed." She had brought back with her the sermons of her step-father, and she made good use of them.

The mere enumeration of the tasks in which she was engaged are amazing. There seemed to be no limit to her ability. She was an entire theological faculty including the president, in the Thonze district. There were times when she was both doctor and nurse for her native helpers. She occupied "the place of theological professor, doctor, educator, philanthropist, judge, peacemaker, builder, and architect in devising mission homes, evangelist."

When Mrs. Ingalls returned from America in 1868 she found that another chapel had been built. Fire broke out again in 1876 when her own home was burned. A few years later another fire swept the mission compound. The heathen priests, and the robber chieftain who suffered the most by her work, sought in this dastardly way to drive her out of this district.

Visit to America in 1891

After twenty-two years on the mission field she sailed for America. She was over sixty years of age, but she still possessed the enthusiasm of youth. In one of her

speeches, while in the United States, she referred to the dacoits. "I am going back to spend my life for and with the Burman people, and it may be to die for them."

During this, her third visit to America since the beginning of her missionary career, she seemed to have a presentiment that she would not return. She told her friends that they would not see her again as she was going to die in Burma. She looked so well, so strong, and she was so full of vigor that the friends thought she was fearful of the robber band.

Mrs. Ingalls' Final Period of Service

Mrs. Ingalls left America in 1891 for what was to be her final period of service. She had been a missionary for forty years, and still many more years were to come and go before the heavenly Father would call her home. "He who doeth all things well" had an important task still left for her to perform.

The Buddhist priests are among the most difficult of all the Burmese people to win. It is a long step from the immorality of heathenism to the purity of Christianity, from the worshiping of a god made with hands to the worship of the God who created all things. This class of Burmese society became her chief converts. More than a hundred of these priests threw off the yellow robe of the priest, and cried out with the publican of old, "Lord, be merciful to me, a sinner." She alone won more of these men to God than any group of missionaries. Many of these men became preachers of "the unsearchable riches of Christ."

Within one short year two of the native mission workers died. One of them was an old converted priest, and as

he was dying he said to the Bible-woman who was watching by his bedside, "Tell them that their God has become my God." In September of the next year the Bible-woman Ghee Dan died. The death of this woman was a severe blow to Mrs. Ingalls. For over thirty-five years they had worked together. She had been her constant companion:

> Ghee Dan [she wrote] is the only woman who ever made a Christian prayer in the court of the Burmese queen. She has taught several of the preachers the Scriptures, and she trained two of them to make their first public prayer. She has been with me in trials, in sickness, in deaths, and now she is gone.

The Burmans had become her people. She loved them. She wanted to bring them to Christ. She had a fascinating way of drawing people to her. Only those, however, who were in intimate contact with Mrs. Ingalls had any knowledge of the real depth of her affection. She felt the sorrows of her helpers. She rejoiced with those that rejoiced, and she wept with those who wept. She had implanted in her soul one of Paul's life texts, "I have learned in whatsoever state I am therein to be content."

Another reason for the success of the Thonze Mission was that Mrs. Ingalls had a genius for organization. Everything came under her careful scrutiny. No part of the mission work escaped her thoughtful attention. It mattered not whether it was the interest of the church at Thonze or the work at one of the outstations, she gave it all supervision.

> I have ten preachers under my care [she wrote]. All send or bring me a monthly report of their work. I have a meeting each Saturday morning for workers in the vicinity. I have four colporters, whom I send on trips to work among the heathen.

They attend funerals, give out books and discuss doctrines, but are not able to perform pulpit duties. The laymen and their families do much colportage work. Each man and woman, free from disease and care of infants, is expected to make some trips for special teaching among the heathen. There are also Bible-women and school-teachers who come to the Mama for direction. This Thonze Church has a home mission, which has sent at least one of its members to the regions beyond.

New fields were now opening up. Villages were crying out for teachers. It was thought that so far as they were able they would seek to establish these new stations. First, they went to the town of Okkama. This was on the railroad ten miles distant from Thonze. There had been some work done there, but it had not been of a very permanent nature. The minister had been beaten and driven out. The house, which had been rented for church purposes, was turned into a gambling-den. Mrs. Ingalls went to the town and secured the gift of a plot of land from one of the citizens. The Government gave some timber, and with a little money from the central station the work was again started. It was felt that the church at Okkama ought to be carefully nurtured, for people came to work there from many of the surrounding villages.

Secondly, the work at Otho had been more or less intermittent. For twenty years there had been an outstation there but with very meager results. In 1895 Mrs. Ingalls went there, believing that Otho ought to be developed into a central station. She felt that this town ought to be the center of influence of a large territory. She therefore purchased a house. It was thought that the upper part could be used as living quarters and the lower floor for the chapel and the school. One night soon afterward twenty of the homes of Otho went up in flames,

among them the one purchased by Mrs. Ingalls. It was discovered afterwards that some one had flung a lighted kerosene torch on the roof. This discouraged the native workers so much that the work at Otho was closed.

"In place of the thorn will come up the fir tree." In the midst of the jungle of Thonze, in the very heart of this robber-infested district, in the loneliness of separation from all her brothers and sisters of missionary work, this woman was building a native church. "The desert will bloom and blossom as the rose." The old banyan tree had stood there through all these years. "Once a shrine for heathen worshipers in the heart of a savage jungle, it has watched the seed sown by the hand of one brave woman."

In the End of the Years

The years allotted to her for her missionary service were many more than those given to most missionaries. There are but few who serve for forty years. The change of climate, the privations of the very necessities of life, and the persecutions undergone have proved to be forces that slay these consecrated men and women by the tens. When it is permitted for one to pass the fifty-year mark on the field it is certain that the Lord God who is a Sun and a Shield has been the Protector.

Since the beginning of the twentieth century Mrs. Ingalls had been feeling sick and miserable. In the early part of February of 1902 it was discovered that she was suffering from diabetes. She went to Rangoon that summer, searching for health, and when she came back she looked so much better that her native nelpers were much encouraged. She had been in Thonze only a few days

when she again made a trip to Rangoon. This time she came back very tired and with a hard cold. Doctor Buchanan thought that she had been doing too many things for a woman of her age, so he urged quiet and rest.

The doctor soon noticed, however, that Mrs. Ingalls was not rallying as she usually did. He urged her to eat more nourishing food so that she could recover.

She forced herself to eat some beef [wrote Miss Kate F. Evans, who had long been her associate in the work], this proved to be too strong for her weak stomach, and caused a severe attack of indigestion, from which she never rallied, day by day growing weaker. She was not confined to her bed until the thirteenth, but she got up with difficulty. She seemed to think that she was going to get well, for she made her plans for months ahead even while she was growing weaker. During her last days she kept repeating sections of the Twenty-third Psalm. On the sixteenth I heard her say, "My Lord, my Lord." She suffered much until the last few hours, then all grew quiet and still.

Her last words had been laden with praise. She went home on December 17, 1902.

I never shall forget the awful hush in the dead of the night [wrote Rev. John E. Cummings, who arrived at three in the morning at Thonze], and her solemn lying in state in her great hall. She lay in state all day Thursday while rich and poor, young and old, heathen and Christian, Mussulman, Hindu, and Buddhist, who had known and loved her, came into her hushed presence and could not seem to go away.

The funeral service was solemn. It seemed as if the very life of the mission had gone out. So lovingly, so prayerfully, and so thoughtfully had Mrs. Ingalls woven her life into her work that they seemed to be one composite whole. It did not seem that either one was complete without the other.

To this service came the English officials of Tharrawaddy to pay their respects. England had profited much by Mrs. Ingalls' labors. The native converts and her native helpers were there in tears. She who loved them, and she whom they loved, was gone. Who would be their white Mama now? Who would counsel them? To whom should they go for advice? They followed her body to her grave, and as the sun was setting they lowered it into Burmese soil. One of her last requests was that she be buried among the Burmese people for whom she had offered her life.

In writing to *The Watchman* a summary of her life, Rev. J. E. Cummings said:

> Mrs. M. Ingalls was one of the greatest women that the last century of missions has produced. Original, resourceful, tactful, courageous, broad-minded, large-hearted, rich in faith and good works, of deep common sense, of deep devotion to Christ, and of the heroic spirit born of sublime faith in him, she was an example and an inspiration to us all. Her memory is as the memory of the just.

Pressa Lowe George gives Mrs. Ingalls another tribute:

> I watched wherein her charm lay—that the passion to win souls was the governing motive of her life. When we remember that this devoted woman made a lonely jungle village her home—a home that was five long days travel distant from doctor or friend—we see something of her consecration.

Mrs. Ingalls Won to Christ One Hundred Buddhist Priests

The last page of the memory book of Mrs. Ingalls was found. On it she had recorded a story that is typical of all her evangelistic life. The husband and father of the

home had been a very earnest Buddhist. He had built a monastery, and had erected a platform for the idols. Soon afterwards he died leaving his widow this property and five sons. Under the influence of the loving spirit of Mrs. Ingalls they were all brought to Christ. The boys took the idols off the shelf and buried them, and the monastery was turned over by the widow to the service of the Lord.

The lone apostle of Thonze has gone on. Through her efforts hundreds of people were turned from heathen darkness to the gospel light. The missionary of the long ago little knew the extent of his influence as he told his simple tale in the village in New York. For out of that congregation there came forth a girl who served so long and so faithfully in Burma that converts of all the Thonze district rise up and call her blessed.

IX

JOSIAH NELSON CUSHING

OUTLINE OF CHAPTER IX

1. Josiah N. Cushing born May 4, 1840, at North Attleboro, Mass.
2. His schooling:
   (1) At home by Christian parents.
   (2) Attended Pierce Academy.
   (3) Graduated from Brown University.
   (4) Student and teacher at Newton Seminary.
3. Cushing married Mrs. E. H. Fairfield, and sailed for Burma in 1866.
4. Early work with the Shans:
   (1) Settled in Toungoo on April 1, 1867.
   (2) Studied Shan language, and printed Shan grammar in 1873.
   (3) Secured permission from Burma's emperor to work in Shanland.
   (4) Made many tours of investigation.
5. Home on furlough in 1875-76.
6. Work at Bhamo:
   (1) Started in December, 1876.
   (2) Great need of more missionaries.
   (3) A constant traveler.
7. Mrs. Cushing's sickness made it imperative for her and her boy to go to America in 1880.
8. Cushing finished the Shan Bible in 1885.
9. His later work:
   (1) Opening of new mission stations.
   (2) Settling of new missionaries.
   (3) Honored by Brown University and by other organizations.
   (4) Always busy at translation.
10. Cushing was president of Rangoon Baptist College from 1893-1905.
11. Cushing died in St. Louis on May 17, 1905.
12. A great scholar and linguist.

JOSIAH NELSON CUSHING

"That from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus."—2 Timothy 3 : 15.

Birth and Parentage

"Then were there brought unto him little children, that he should lay his hands on them, and pray, and the disciples rebuked them. But Jesus said, 'Suffer the little children, and forbid them not, to come unto me, for to such belongeth the kingdom of heaven.'" Mr. and Mrs. Alphæus N. Cushing believed every word of this gospel text. When their first boy, Josiah Nelson Cushing, was born on May 4, 1840, they dedicated him to their Lord. They wanted the blessing of Christ to abide in his life.

The Cushings were living in the village of North Attleboro, Massachusetts. They were people who feared God, and loved and served the church. Their home was close to the Baptist meeting-house, and they proved their loyalty by their fidelity in attendance.

Cushing's Schooling

Josiah was thus nurtured in a cradle of piety. His Christian parents were as solicitous over the growth of his spiritual nature as they were over his physical well-being. Along every step of the way they lovingly and tenderly watched his development. They were determined that their boy should grow into a strong and virile manhood.

He early showed a liking for books. Fortunately for him the pastor of the church, Rev. W. H. Alden, was a booklover. This man of God loaned many good books to Josiah. The boy in this way began to store his mind with the thoughts of the very best authors. God was already beginning to train his workman.

At the close of his fifteenth year Jesus found him. Rev. C. G. Finney of Oberlin was holding revival meetings. Josiah had been concerned about his relationship to the heavenly Father. Although he had been reared in a religious atmosphere he thoroughly realized that he must be born again. He dedicated himself to God, and from that moment he was " faithful unto death." On his sixteenth birthday he was baptized in obedience to the command of his Lord.

He lived a very circumspect Christian life. Every act of his life he carefully checked by the Christian standard which he had established for his own conduct. He was very tolerant of the shortcomings of others, but he was most severe regarding himself. Dr. F. D. Phinney wrote in after years, " He was a driver, but he never drove any one else as he habitually drove himself."

The Cushings were not financially able to pay for their son's further schooling. Therefore, though only sixteen, he began teaching in order that he might earn funds for his own higher education. Many of the lads in the schoolroom were bigger than he. Some of them inclined to make sport of their spindling teacher. Josiah had to draw on all his resources to meet this situation. Two things became outstanding in his methods. One was the religious teaching that he brought into the schoolroom. Every morning he would open the session with a reading

from the Bible and prayer. He also endeavored to live an exemplary life before his students. The second method was that of bringing to the lessons some of the wealth of his own reading. In this way he gained the interest of the scholars, and he became more mature and independent than most of the young men of his day.

Josiah Cushing continued his studies in Pierce Academy at Middleboro just twenty miles from home. He began the study of Latin, Greek, analytics, and astronomy. Later he added bookkeeping to this list. He was not able, however, to continue steadily on until he graduated. His funds became exhausted, and it was necessary for him to stay out another year and teach. His father wrote to him at times as to the advisability of continuing his schooling, because of his constant financial embarrassments. His saintly invalid mother was always urging him to continue, and she would devise ways of helping him.

In the fall of 1858 he entered Brown University. He was sustained while there by a weekly box from home, which contained clean clothes and cooked food. Cousins in Providence would nurse him through his periods of sickness and entertain him on Sundays. When he was desperately pressed for funds he borrowed money from his friends which took him many years to pay back.

Josiah had been urged by his friends during his academy days to enter the Christian ministry. Though he was naturally retiring these friends felt sure that this young man was so thoroughly consecrated to God that he would be a useful minister. During his freshman year he wrote to his home church of his decision to become a minister. They sent him a warm letter of their love and approval and also a license to preach. This secured for

him financial assistance from the Northern Baptist Education Society, which continued to aid him until he had finished his seminary training.

These were days of political upheaval. The slavery question was causing friend to clash with friend. The Civil War soon broke out in all its fury. Cushing became an ardent abolitionist. He wrote of President Lincoln:

> The president has signed a bill for the emancipation of slaves in the District of Columbia. His name and the prudence and wisdom of his administration will be household words to future generations.

Graduating from Brown University with honor he went on to study in the Newton Theological Seminary. Here he was close to the offices of the American Baptist Missionary Union. Missionaries home on furlough and missionaries preparing to embark for the foreign fields were often at Newton. Josiah Cushing had no desire to go into foreign service. He looked forward to a life of quiet. He did not enjoy social activities and was inclined to seek seclusion. During his college days he had heard a speech by Rev. M. H. Bixby, who was the first missionary designated for the Shans. He had been in service for some years and was now about to reembark for Burma. Cushing's heart was moved, and his whole nature responded to Bixby's appeal.

He was troubled as to his duty in the matter. There was an inner conviction that he ought to enlist, but his nature rebelled against this sacrifice. The sainted Rev. Lyman Jewett moved these Newton men as he told of the vast destitution in India. One of his classmates was a missionary, and they held meetings weekly to pray and

meditate concerning the will of the Lord. He wrote in his diary: "Have I a call to go forth as a foreign missionary? O Lord, if thou hast called me make me ready to take up my cross. Let thy will be done."

His parents were ready when he asked them if he could have their blessing in his missionary decision. They had given him to God, and they now rejoiced that God deemed him worthy to be sent out into foreign service. In the spring of 1865, a week after his talk with his parents, he formally applied to the Board for appointment by it as a missionary. He desired to go to Burma. At that time the Board was not sending out any bachelors. Cushing had been through an experience similar to that of Luther Rice. The girl of his choice had broken off their engagement rather than go to the foreign field.

The May Meetings of that year were held in St. Louis. For the first time in his life Cushing journeyed westward and saw the great Mississippi River. Here in this city he had the joy of meeting with his brethren and of beginning his missionary service. His career as a missionary was to continue for forty years, and in this same city he was to be suddenly called home.

The last year of his work at Newton he had been an assistant professor of Hebrew. During the next year he taught again at Newton. At the May Meetings in Boston in 1866 he met Mrs. M. B. Ingalls. Their acquaintanceship grew into a warm friendship which was of great aid to both of them.

Marriage and Departure for Burma

On October 24, 1866, Mr. and Mrs. Josiah Cushing sailed for Burma on the Bennington. He had met Mrs.

Ellen H. Fairfield a few months previously in Boston. She was a girl of Pilgrim parentage who had lost her first husband by drowning. Up to the time of their marriage Mrs. Fairfield was the matron of the Home for Little Wanderers in Boston. As a girl she had been interested in mission work, and it was with joy in their souls that they left America's shores for work among the Shans.

The long journey to Rangoon took over four months. The Cushings, however, had the fellowship of the other missionaries who were also bound for Burma. Rev. I. J. Stoddard, Rev. M. B. Comfort, with their wives, Miss Gage, and Miss Collins made up the party. They were all glad when they reached Rangoon on March 11, 1867, and they were welcomed by Rev. Brayton, Rev. Bixby, Rev. Rose, and Doctor Stevens.

Early Work with the Shans

Rev. and Mrs. Cushing and Miss Gage had been designated for work in the Shan Mission. These three, therefore, went on to Toungoo where Doctor Bixby had established the headquarters of the mission. They arrived here on April, 1, 1867, and immediately began to study the Shan language. They had been advised by their brethren first to learn the Burmese, and then the Shan. They decided, however, to learn the Shan language direct. There was no Shan dictionary, nor any Shan grammar, but they set themselves to the task with the same determination as characterized the rest of their lives.

The Shans lived in northeastern Burma in a territory that is nine hundred miles long and about four hundred miles wide. They numbered at this time about seven mil-

lion and were nominally Buddhists. Rev. M. H. Bixby, the first missionary to them, had discovered that there were about ten thousand Shans in and around Toungoo. God in his marvelous providence had brought this group to settle under the protection of the British flag, so that the missionary could begin his work in a territory where mission property would be protected and his life would be safe.

The study of a language and the making of that language a part of his life was something that Cushing enjoyed. He had demonstrated his ability as a linguist during his student days. His ability with Latin, Greek, and Hebrew had made him a marked man. Now, in his desire to master the Shan tongue he proved himself to be a remarkable scholar. During his first year in this Toungoo field he translated a hymn into the Shan language. He also began working on the Shan-English dictionary.

Rev. M. H. Bixby desired to press the missionary work through the mountain tribes of Shanland until he reached the borders of Western China. He had baptized a few Shans, but he felt sure that before there could be any great advance it was necessary to establish a central station in the very heart of Shanland. When these three new missionaries joined the station it was, therefore, determined that an extended tour should be made with a view of selecting a place of settlement.

The first step necessary was to secure permits from the king of Burma. Mr. Cushing, Doctor Rose of the Burmese Mission, and Mr. McCall, a timber merchant, journeyed together to Mandalay, the capital of Burma. The king granted them an audience on the twenty-seventh day of December. Captain Salden, the British Resident,

was the chief speaker, he being the one who had held much intercourse with the king.

In his diary Cushing wrote concerning this visit to royalty:

About noon we went to the palace. Steps lead up to the throne-room. The king alone has the right to ascend these steps. The floor of the throne-room is of a kind of rough cement or hardened earth. The foreign ambassadors are obliged to sit on this earthen floor, in token of the inferiority of other rulers to his Burman majesty. This is one of the specially ridiculous and arrogant assumptions of the Burmese government. The king viewed us through a pair of binoculars.

The missionaries obtained not only a royal decree to travel in Shanland, but also permission to preach the gospel and distribute tracts. They realized that the king was a Buddhist and that he did not mean to have any share in the promotion of the Christian religion. Yet now, having royal permission, they proceeded on their tour.

In the *Baptist Missionary Magazine* of the next year can be found many interesting articles from Cushing's pen.

The scenery could not fail to move the heart. The foaming torrent, the mighty precipice, the noble trees, the dense foliage, spoke of their mighty Author in clearest language. God the Creator was revealing himself. . . Mong-nai is the largest of the Shan cities. It contains large numbers of pagodas and kyoungs. The Tsaubwa of Mong-nai takes precedence of all other Tsaubwas. . . For diversity and loveliness of landscape views, I venture to say that the Shan country is unsurpassed. This is a land of mountains and valleys. The soil is excellent. The climate is comparatively mild. The Shan language is essentially the same throughout the country which I visited. The way is clear before the Shan missionary. Mong-nai is the most eligible place for locating a mission. I do

not think it can be occupied with advantage until the Shan language has been acquired by the missionaries and some books printed.

The beginnings of most missionary work are a tale of sorrow, sickness, and death. The Shan Mission was no exception. In 1868 it was found necessary for Bixby to go to America for his health. It was thought that he would be able to return, so his wife stayed in Toungoo and sought to carry on. In a few months, when it became known that he could not return, she also sailed for America. Miss Gage did not think it wise to try to carry on alone, and she moved to the Bassein Station. Mrs. Cushing, whose health was always precarious, had broken down and moved to Rangoon. Now, Mr. Cushing moved there to be near the printing-press, and also to do some extra studying of the language.

For the next few years the Cushings made their headquarters in the two cities, at Toungoo and at Rangoon. In 1869 a Shan church was organized in Rangoon with five members. There were large numbers of Shans near the city, and in his intense desire to know their language and to reach them for Christ he visited among them a great deal.

The great objective that he constantly held before himself was the establishing of the central station in the very heart of the Shan country. He made several tours, going sometimes where the missionary had never gone before. On a trip that he started on in December of 1868 he was stricken with a slight sunstroke. They were fearful for his recovery. They started at once, however, to carry him out on a litter. So determined was he to spy out the land that just a month later he started out again from

Toungoo. This time his wife accompanied him. Though he was harassed at times by small flies, by wild elephants, he was able to travel for four months without a single mishap.

The fall of 1869 he made one of his longest journeys. He gained audiences with the rulers, the Sawbwas, of many districts. He took advantage of every opportunity for preaching the gospel, and of distributing gospel tracts. It was on this trip that he met the Lewahs. This tribe worship nats, and offer human heads to these spirits.

Two events occurred in 1872 that were very encouraging. First, in the early part of the year reenforcements came to the mission in the persons of Rev. and Mrs. E. D. Kelly. Through an accident, Mr. Kelly was drowned on the first day of the next year. Secondly, on June 5, 1872, Herbert Howard Cushing was born. The father and mother, both in poor health, were determined that, so far as they could ensure it, this boy should grow up into a consecrated Christian man.

Josiah Cushing enjoyed his language work very much. Naturally inclined to be very studious, he liked nothing better than his task of giving to these Shan people the book of life in their own tongue. In 1871 the Gospel of Matthew was printed. Two years later he finished the Shan grammar. He also translated several tracts and some hymns into the Shan tongue.

The work was encouraging. People were listening to the gospel. There was a readiness on the part of the Shans to hear the missionaries that made their task much easier than that of some other stations. The great difficulty was the unsettled condition of the country. The Shans were restless and uneasy. They felt the heavy

burden of taxes. The land was often wasted by robbers. Cushing was looking forward, too, and hoping that the time would soon come when Great Britain would gain control of Upper Burma and the Shan States and so produce an era of quiet. He was sure that when this occurred the work of the Shan Mission would prosper, and that permanent headquarters could thus be established in one of the centers of their country.

Home on Fulough, 1875-1876

The climate of Burma was proving exhausting to the Cushings. In the early part of 1874 Mrs. Cushing and her boy sailed for America. Mr. Cushing hoped that he could continue his work in Burma, so he started on a tour through a jungle district. He was taken ill and sought relief in a health camp for missionaries. It was soon discovered, however, that he would have to take a furlough, so he embarked for America.

Their first winter in America the Cushings spent in Washington, D. C. Mr. Cushing taught in Wayland Seminary, while Mrs. Cushing attended lectures on medicine at Howard University. The next winter they were in Boston. " In June, 1876," writes Wallace St. John in his book on Josiah N. Cushing,

> they sailed on their second journey to Burma, visiting Scotland and sojourning at both London and Paris. While in London Mr. Cushing met the honorary officers of the China Inland Mission several times to confer regarding the missionary situation at Bhamo, Upper Burma. Four China Inland missionaries were then at Bhamo desiring to enter China from that point. An English officer having been murdered at Yunnan, China, not long before, the English Government had put a stop to the traveling of white men in that direction.

Work at Bhamo

The Shan Mission was now ready for a big advance. Bhamo, a city of the northern border of Shanland, had been visited in previous years, and it was now decided that a station should be opened there. For twenty-one years there had been no new station opened in Burma. Nine stations had remained for that period of time. They had been strengthened and built up, but now it was time for an advance move. In 1876 a station at Tharrawaddy had been opened among the Karens, and in the same year a new station had been started at Zigon for the Burmans. Now, the Cushings arrived in Bhamo on December 22, 1876, and another center of activity was begun among the Shan people.

Bhamo had been selected because of its strategic location. It was easily accessible from Rangoon by steamers up the Irrawaddy River. They had gone to see the king of Burma at Mandalay, and they had secured from him permission to settle in Bhamo and to preach the gospel. The Mission was thus started by royal permission and with the governor of Bhamo friendly. The only opposition was from the English resident and the subordinate officials of the city.

In the opening of this new work the Cushings had come to a decision that required a great deal of sacrifice. The Board had sought men to go out to the Shan Mission, but without success. In order that this work at Bhamo might be started, therefore, Mr. Cushing was to stay there while his wife and boy would live at Toungoo. To these consecrated people no sacrifice was too great to offer in order that the Shans might be redeemed.

It had also been thought wise to begin work among the Kachins of this district. There were hundreds of this warlike tribe in and around Bhamo. Several of their villages were near-by. Rev. C. H. Carpenter, of the Bassein Mission, had sent on to Bhamo a teacher from Bassein, named Bogolay, who would be supported by the Sgaw Karens. Mr. Cushing, Bogolay, and Pawminla—a Kachin who had been engaged as their teacher—began studying together the various languages.

There was an intense disappointment both to Mr. Cushing and his native preachers that no new missionaries came on from America. Sauna had accompanied Mr. Cushing to America. He had been taken to the United States that the Baptists might see some visible demonstration of the work that was being done. In the extremity of the Mission's need he wrote a letter to America:

I write this letter to the disciples that pertain to our churches in America. By the grace of God, I, Sauna, have arrived in my own country, and am able to give my time to spreading our religion. The Shans, my people, are very many. Sometimes I am very happy, sometimes I am very much cast down. Why am I cast down? Because there is only one missionary teacher, and he cannot be in more than one place. If you do not send a new teacher we cannot spread the gospel in two countries. Bhamo and Toungoo are more than four hundred and fifty miles apart. For four years we have heard, "A new teacher is coming," but no one comes, and our hearts are sad. Every year teachers come for the Burmans and the Karens. All know which race is the more numerous, the Karens or Shans. Oh, send us a teacher for Bhamo.

Helpers were sent to the Shan Mission, but the grim reaper took a fearful toll. Beginning with the death of Kelly there seemed to be a death every year. Rev. and Mrs. J. H. Freiday and Rev. and Mrs. A. J. Lyon came to

help the mission in December of 1877. One month, and Mr. Lyon was dead. A short time later Rev. J. B. Mix started to work in Toungoo. He was soon smitten by disease, and was brought back to Rangoon. It was thought that an ocean voyage might restore him to health, but he died soon after leaving Burma. Miss Rockwood was then sent to the Toungoo station, but after a year of service she also passed into the better world. Dr. S. F. Smith in his "Missionary Sketches" wrote at this time:

> The Shan work has never been prosecuted with adequate vigor. Helpers in sufficient numbers have been wanting since the beginning. Men and means corresponding to the exigency have at no time been furnished. While other and more prosperous fields have called for aid and been reenforced, the mission to the Shans has been allowed to faint and falter, and wait for the supply of its wants even until now.

Three very definite tasks had Cushing determined to do before leaving Bhamo. One was to secure permanent headquarters for the work there. In this he met the obstacle of gaining the consent of the natives and some of the officials. However, he had the good-will of the Wun, and that proved a tremendous factor in his favor. Secondly, he desired to establish some outstations. He was of the firm conviction that every central station should have a sphere of influence, and that it should seek to radiate in every direction. In the village of Bumwa he was met by the chief who stated his objections to Cushing founding a mission there. "First," wrote Cushing,

> I would give no money, while the Roman Catholic priests paid to have houses built, and gave presents to the chiefs. Second, he feared that I had a secret design on the independence of the Ka-khyens, who had never been tributary to the Chinese or Burmese.

Finally, Cushing was able to overcome all of these obstacles by his tenacity of purpose. He left one of the native teachers in charge. Thirdly, he felt that the Kachin work ought to be developed so that it would be a separate mission. The China Inland Mission had turned over that work to the Baptists. It was a great joy to him, therefore, when Rev. W. H. Roberts came on in May of 1878 to work among the Kachin people.

He was constantly on the move. It is impossible to say where his abiding-place really was during these years. His eyes pained him so much in 1880, due to the constant studying, that the doctors advised him to take a rest. He went to England to have his eyes treated, and after several months' absence he returned to Burma, feeling very much better and stronger.

Mrs. Cushing Obliged to Go on Furlough

The big trial of his life awaited him. His wife had never been strong, but in all his undertakings she had aided him. The doctor came to see Mr. Cushing one day and rendered his decision. "Mrs. Cushing can no longer remain in Burma. Her nervous constitution is so shattered by overwork that every month makes her recovery a matter of greater difficulty. If she remains much longer she will be a permanent invalid." The Cushings felt the blow keenly, for they were a happy couple. In August of 1880 Mrs. Cushing and Herbert embarked for America. Here she endured two serious operations and had the loving care of friends.

During the first few weeks the days dragged wearily along for Josiah Cushing. What would be the outcome of it all. The doctor had warned him that it was very

doubtful whether Mrs. Cushing could ever return to work. It is no wonder that he felt the sorrows more keenly because of the dread of the truth which the doctor's prophecy conveyed to him.

Cushing Completes the Shan Bible

With all the zeal of his life he threw himself into the task of completing the translation of the Holy Scriptures into the Shan tongue. The lack of a Shan Bible had restrained Cushing from seeking to pierce further the Shan country. He believed most thoroughly in the giving of the Holy Bible to the people in their native tongue. He was sure that "the word of God is sharper than a two-edged sword," and that it would accomplish marvelous things when studied and followed.

On November 23, 1880, he had the joy of completing the New Testament. There was no cessation of labor at that point. He kept at the task so that on January 13, 1885, he had completed the whole Bible. The book stands today as a monument to his great courage and untiring energy.

He held two pastorates in Rangoon during this time. The Scottish kirk was without a minister, so he acted as pastor for eleven months. He did the work of a pastor except the administration of the ordinances. Then in 1882 he was pastor of the English Baptist Church for a few months.

Mr. H. S. Hallett desired a man to accompany him on a long trip that he had planned through Lower Burma and Siam. He purposed to cover most of the territory on the back of an elephant. He therefore asked Doctor Cushing to accompany him. At this time Hallett wrote:

Doctor Cushing, who is the greatest living Shan scholar, was accompanying me as interpreter in order to study the different Shan dialects, and was hard at work, when not at meals or not out for a stroll, from morning to night.

The trip was made in the early part of 1884. Hallett was deputized to discover the best route for the building of a railroad. Cushing enjoyed the contacts that he formed, but his strength was taxed to the utmost. He contracted small-pox, but as the case was in a mild form he was able to throw it off.

It was apparent to all his friends and his physician that he needed a furlough. He had applied himself with so much earnestness to his translation that he had worn down all of his reserve. On March 20, 1885, he sailed for Singapore. From there he went to Hongkong, and then crossed the Pacific to America. On his way home he stopped in Japan and enjoyed talking with Dr. Nathan Brown, the linguist.

Mother, father, and son rejoiced in being together again. They had been separated for five years. The Cushings made their home in Newton where Doctor Cushing took some special work in the seminary that year. He was so eager to return to his work that he left America on August 19, 1886, for Burma. Family ties had to be broken again. The boy, Herbert, must be left in America. Who would take care of him? There was no one but his mother. Mrs. Cushing stayed in the United States as her husband, feeling keenly the loneliness of his task and yet its divine commission, started for England. From there he went to Palestine, where he spent almost three weeks in seeking to live again in his own soul the events of Jesus' life. He reached Burma on November 27.

Cushing's Later Work

During the absences of Doctor Cushing in America, Great Britain had captured Upper Burma. This made it possible to establish the work at Bhamo on a permanent basis. Everything was in readiness for a big advance. While there still was fighting among the tribes, the soldiers of England were gradually bringing the entire country into subjection and quiet.

The plan was to open a new mission station either in Mongnai or Thibaw. Doctor and Mrs. Kirkpatrick had come out in 1888. They accompanied Cushing on the trip. After considerable investigation it was decided to begin work at Thibaw, which was situated in the most populous district. Doctor Kirkpatrick reported:

> At Thibaw the Sawbwa was very cordial, sending us presents of fruit, rice, and vegetables and giving Doctor Cushing a fine pony. He also gave a desirable piece of land for a mission compound, and promised to give all the teak needed for building a house and chapel.

In all his tours Cushing had gained the confidence and the esteem of these native rulers. He knew how to gain an audience with these men, and in a very tactful manner he would present the claims of the Christian religion. In 1891, therefore, in company with Doctor and Mrs. Griggs and Mrs. Mix, he was able to secure privileges at Mongnai and to begin a new station there.

As the labors and accomplishments of this man became known he was honored more and more. His alma mater, Brown University, conferred on him the degree of doctor of divinity in 1881. The city papers of Rangoon spoke of him as "Bishop of the American Baptist

Mission." Government officials came to him for advice and counsel. His knowledge of the Shan tongue and his versatility made it possible for the government to commit to him various missions that required a great deal of diplomacy and tact. So ably did he carry out his part in this work that the English officials and the Shan rulers both looked to him for help.

Other organizations honored Doctor Cushing. The Royal Asiatic Society of Great Britain and Ireland made him a member in 1891. He was appointed on the Burman Educational Syndicate in 1888. This syndicate was the advisory council of the Government in all matters pertaining to education. Dr. H. M. King in "An Appreciation of Josiah Cushing" has written:

> He was a Fellow of the Royal Meteorological Society, and a member of the Victoria Institute. From 1886 he was a member of the Government Text Book Committee of India. There seemed to be no honor or position of high service within the gift of those who were acquainted with his character and achievements, of which he was not deemed worthy.

Doctor Mabie, the Home Secretary of the American Baptist Missionary Union, visited Cushing in 1890. Together they went to Toungoo. It was always a pleasure to have a representative of the Board on the field. Cushing felt that when the Board realized the tremendous need of the work, and by actual observation on the field noted the largeness of the territory, they would send more helpers.

He was appointed to attend the meeting of the Evangelical Alliance which met in Rome in 1891. After going to this meeting he went on to England for a rest. There a friend suggested that he take a trip to America at his

expense. This greatly pleased Cushing. He was glad of every opportunity of seeing his family. He therefore went to the United States for a short stay, and then back to Rangoon.

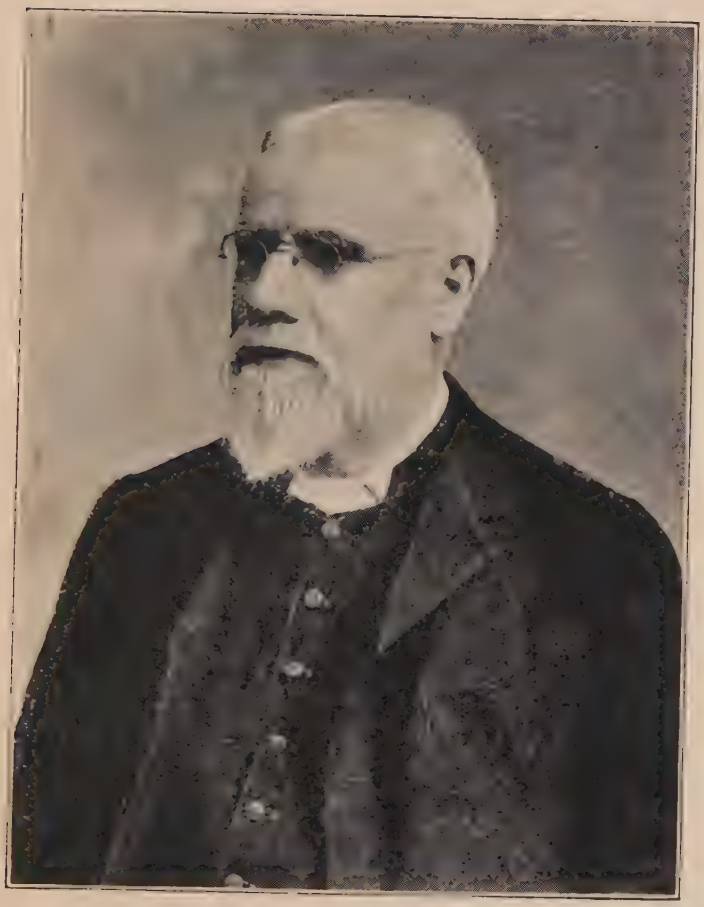
It was more and more evident to Doctor Cushing that his days of pioneering were over. He had never been robust, and now he was broken down by fever. He wrote to the *Missionary Magazine* in May of 1892:

> I have accomplished the most of what I planned years ago. I wished at least to complete the Shan Scriptures and see three stations established in Shanland. If God grants me the privilege of returning to Rangoon I shall finish what remains to be done for the New Testament in the correction of such errors as exist in the stereotype plates, and then the last work on the Shan Bible will be finished. My heart is willing, only the body refuses to meet its need.

Cushing Made President of Rangoon Baptist College

Two problems were facing the mission in those days. One was the lack of Shan teachers. As soon as a man was trained and ready for service, the Government would offer him five times the salary that the mission was able to pay. The natives usually accepted the government offer, leaving the mission in dire need. Second was the need of a college in Rangoon. There was a school there that was doing high-school work, but it was felt that there ought to be developed a college of full collegiate standing. Cushing was asked to become principal of this school. He accepted the position on condition that he only be required to teach for half a day, for he wanted to give the rest of his time to work on his Shan books.

He now entered upon the last great and important task of his life. In writing of him in 1893 one biographer says,



JOSIAH N. CUSHING, D. D.
Scholar and Linguist

"Living to him was physical pain, but work was relief and even joy." It was no doubt true that the fact that the inability of his wife and boy to come back to Burma was a constant sorrow to his life. Mrs. Cushing had been secretary of the Woman's Baptist Foreign Missionary Society of Pennsylvania for several years. Now she took up the work of the Baptist Training School for Christian Workers in Philadelphia. She was placed in complete charge of the school.

The years that followed his appointment to the head of the college were years of growth, but also of extreme financial need. In 1894 a storm of great violence uprooted some of the trees on the college campus and damaged one of the buildings. Undaunted, this man of God continued stedfast, always seeming able to do that which needed most to be done.

The time of his furlough came in 1897. A glorious family reunion was held when he reached America. He was fearful of spending a winter in the United States, so he went to Ceylon and there made his home for a few months. It is probable that while here he did considerable work on his book "Christ and Buddha."

The task that awaited him now was that of securing an endowment for Rangoon Baptist College. He started out with Rev. C. A. Nichols to solicit funds from the Karens and the Burmans. They left Rangoon on June 10, 1898. When they returned they had 5,000 rupees in cash and pledges. The government now offered to give 8,000 rupees if the Board at home would give a like amount. It was a direct challenge to the Baptists of America. The great and pressing need was a new large class building. Doctor Cushing wrote to the Board:

I have not been simply resting on the Missionary Union for money. I have built two buildings for three thousand rupees each and enlarged the chapel for two thousand rupees, and not a pice of it came from the Union.

It was a great delight to him, however, when the Union granted his request for 8,000 rupees.

The college continued to gain the respect of the people of Burma. It was rcognized by the University of Calcutta. From time to time it became necessary to add to its faculty and to its courses. In all its growth Cushing kept it a Christian school, so that as many as twenty per cent. of the student body were baptized in one year.

Doctor Hicks had been his loyal associate in the college work. He was the vice-principal. Now when Doctor Cushing prepared for his furlough, Doctor Hicks was placed in charge. On February 14, 1905, Doctor Cushing sailed for America. It was a sad leave-taking, but it would have been infinitely more sorrowful if they had known that they would see his face no more.

Sundown

He reached America just before his sixty-fifth birthday. The family circle was again complete at Plymouth, Massachusetts, where he rested. Forty years previous he had gone West to be commissioned as a missionary to the Shans. Now they were on their way again to St. Louis to attend the May Meetings. The Baptists of the North and the Baptists of the South were to have a joint meeting for the first time in sixty years. Everybody looked forward to the gathering with a great deal of interest and enthusiasm.

The Convention was holding its meetings in the Third

Baptist Church of St. Louis. On the afternoon of May seventeenth he and his wife were sitting in the gallery listening to the program. Mrs. Cushing went to attend a meeting for women at the close of the program. Doctor Cushing came down the stairs with Doctor Cummings of the Burma Mission. Doctor Cushing pushed on toward the front of the church seeking Secretary Barbour of the Missionary Union. Barbour had told Cushing that he wanted to speak to him about the Baptist World Congress that was to be held in London. The committee in charge had asked for the appointment of a missionary to preside at one of the sessions of the Congress. The brethren were all of the opinion that Doctor Cushing ought to be the man. "We want you to know, Doctor Cushing," said Secretary Barbour, "how much pleasure it gives us all that this opportunity has opened, and that we shall be represented by you as presiding officer at the Congress."

Doctor Cushing then started to walk out. "A gentleman is ill, and I fear is dying," said a woman to Secretary Barbour a moment later. He noticed that two men were bending over the sick man. "A moment later," writes Barbour,

> I passed down the aisle and saw to my amazement that it was Doctor Cushing whose form was laid upon the seat. The physician said his life was almost gone. I bent over him and called his name twice, but there was no sign of consciousness, and a moment later the physician said that all was over. A hush fell upon those standing by and Dr. A. C. Dixon led in tender, awed, triumphant prayer.

This sudden and unexpected death was a terrific blow to the widow and to the entire denomination. In report-

ing the service on the following day the Associated Press said:

With simple, yet brotherly services the last respects of life-long friends and the comrades in the missionary field were paid to the memory of President Josiah N. Cushing of Rangoon Baptist College. It was decided to carry out the service in the church where he had fallen. It is perhaps true that a more cosmopolitan gathering in St. Louis never paid the last tribute to the dead than gathered about the casket of Doctor Cushing yesterday. The body was taken at 11 o'clock last night to Plymouth, Massachusetts, for interment.

A Great Scholar and a Linguist

As the news of the home-going of Doctor Cushing spread, men everywhere rose up to tell his worth and the value of his service. The Honorable H. Adamson, the President of the Syndicate, addressed the body:

I am sure that we all desire to give expression to our sorrow and regret on account of the death of the Rev. Doctor Cushing. Doctor Cushing was *facile princeps* as an authority on the Shan language.

Doctor Nichols, of the Bassein Sgaw Karen Mission, was president of the Board of Trustees of the college. He wrote:

Certainly a prince has fallen among us. He would have stood in the very front rank in whatever vocation he had served, as he did among his fellow workers in the mission. I wish to bear witness to his swift and unerring judgment, his remarkable power to accomplish work of the most diverse character, his magnanimity under extreme tests and his whole-hearted devotion to his Master.

Mr. F. D. Phinney of the Mission Press wrote, "He was an elder brother to me."

Before the adjournment of the anniversary meetings in St. Louis resolutions were adopted in recognition of the service of Doctor Cushing. These resolutions tell of his work as

> an evangelist, a translator, a traveler, and educator, a scholar, a preacher, and a man. . . It was fitting that so noble and devoted a life should have a glorious termination. In a moment, in the twinkling of an eye, he was not, for God took him. Swift was his translation, speedy his glorious coronation.

His life-long friend, and instructor in Hebrew, Dr. H. M. King, of Providence, R. I., wrote of him:

> The name of Dr. Josiah N. Cushing will stand high upon the roll of missionary worthies. He was a fresh illustration of how God can use a man who puts himself unreservedly in his hands, and can make his influence for the good of mankind far-reaching and enduring.

Doctor Cushing had just entered upon a new era in his life's program when he came to America. He hoped to enlist the Baptists of America in a campaign to endow Rangoon College with $500,000. Once he set his hand to the plow of his mental purpose he carried on to the end of the furrow with grim determination. This time, however, in the very midst of many purposes he was suddenly translated to the realms of light on May 17, 1905.

God's work among the Shans and at Rangoon College goes on. Cushing's help in the task of bringing the Shans to Jesus has been very great. His Shan Bible sown amidst the Shan people has touched thousands of lives. The living Word of God will prevail. Bixby had planted, Cushing had watered, but "God will give the increase."

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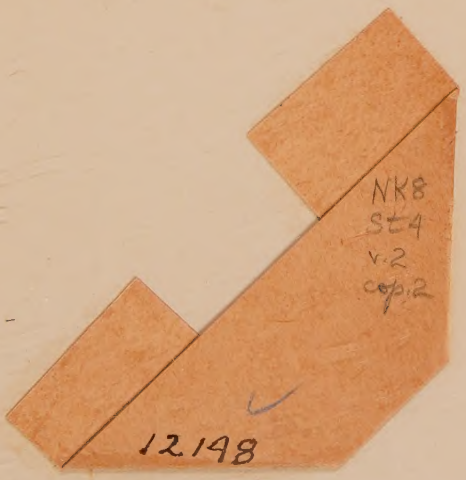
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